



BHĀRATĪ MAHĀVIDYĀLAYA PUBLICATIONS

Education Series No. I

## MAHĀVĪRA EXTENSION LECTURES

*Under the Patronage of*

SREE SHANTI PRASAD JAIN ( of Dalmia Nagar )

# JAINA SYSTEM OF EDUCATION

*By*

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*IN THE HALLOWED NAME OF*

**LORD MAHĀVĪRA**

This book is dedicated to

**Mr. Shanti Prashad Jain** (of Dalmia Nagar)

as a token of profound respect for his generous  
patronage of the cause of

**Jaina Religion and Culture.**

*By the Author*



## FOREWORD

I have been asked to contribute a Foreword to this book on Jaina System of Education. Anything which contributes to publication of the glories of Indian Culture, no matter whether in its Hindu, Buddhistic or Jaina aspect, is welcome to me. Here is a thought-provoking, suggestive, but by no means exhaustive treatise on the Jaina System of Education by a scholar who has done ample justice to his theme. He has approached it from technical knowledge of the subject. This book is primarily meant for technicians but persons interested in Indian Culture in general and Jainism in particular will find it helpful and delightful reading. The author has given us a good deal of useful information about the Jaina System of Education. The chapters relating to academic degrees and female education are especially interesting.

I may also mention that real service to culture has been done by Sreejut Shanti Prasad Jain by his patronage

Dated the 22nd November, 1942 }  
77, Asutosh Mookerjee Road, }  
Calcutta

**Syama Prasad Mookerjee**



## A NOTE

Persons connected with educational and cultural movements of the land might be well aware of the aims and activities of the Bhārātī Mahāvidyālaya, inaugurated only a year and a half ago. Briefly speaking, it is being developed into one residential University on the lines of *Gurukulas* of ancient time and Nālandā-Takṣaśīlā-Vikramaśīlā Universities of later ages, with modern arrangements for education in all branches of human knowledge. It would be built up on an extensive plot of land near this metropolis and a suitable site to start with has been secured on the western bank of the Ganges, situated only three miles from the heart of this city. A few schools and colleges of different types have already been started and a few libraries have also been formed which are being developed for the present in Calcutta and will be transplanted to the permanent site when other adjacent plots of land by the Ganges are secured and buildings are constructed thereon. In fine, it would be to put it in the words of Ācārya Sir P. C. Ray, as embodied in his inaugural address, "a Gurukula *with large*—a Gurukula modernized, expanded and brought in harmony with the spirit of the time."

Arrangement is also being made in the direction of compilation and publication of different series of books, both critical and popular, viz. (1) Religion Series (2) Philosophy Series (3) Education Series (4) Sacred Literature Series (5) Social Science Series (6) Indian History and Culture Series (7) Language Series (8) Industry Series (9) Agriculture Series (10) Text Books Series, etc.

Two books of the Religion Series have already been published and one book of this Series on 'Hindu Mysticism' delivered as lectures by Dr. M. N. Sircar, M.A., Ph.D. will be shortly out. Some of the books of other series are going through the press and others are under compilation. Volumes of the Jaina Sacred Literature Series are also taken up under the patronage of Mr. Shanti Prasad Jain of Dalmianagar. They will contain the original texts, and translations with notes into Hindi, Bengali, and English. The first volume of this series too will be shortly issued.

It is the desire of the authorities of the Bhārati Mahāvīdyalaya that several professorships should be created for its Theological College in the hallowed names of the prophets of different religions. A few religious bodies have already been approached for the purpose and favourable response too in some case has been received. Mr Shanti Prasad Jain of Dalmianagar a great lover of learning and advocate of the cause of Jaina Religion and Culture was approached and he has kindly sanctioned a liberal amount for the Mahāvira Professorship on Jaina Religion and Culture.

( The present volume on the Jaina System of Education which is possibly the first attempt of the kind is the outcome of the first series of Mahāvira Extension lectures.

The second series of the Mahāvira Extension Lectures will be on the Jaina Philosophy which would be delivered by an eminent specialist in the subject.

A few lines underlying the ideas of the Education Series may be added. It is an uncontroversial truth that the systems of education now in vogue in India are defective in many respects which are mainly responsible for the want of religious and moral education of discipline of wide outlook on life besides other drawbacks in the students. The intrinsic value of education is almost lost sight of and its extrinsic value is now a-days being belittled due to want of proper employments in the active life. The systems have been criticised on many an occasion both from the press and the platform but constructive schemes and arrangement for their realisation into practice are unfortunately lacking. What the true type of education—its methods and applications conducive to the welfare of students of the land based on its indigenous culture and traditions should be requires a synthetic knowledge of the systems that were followed in the Vedic and Post Vedic Buddhist and the Jaina periods by the Gurukulas Vihāras monasteries and nunneries and latter on in a comprehensive way by the then Universities of India—Nalanda, Takṣaśīla Vikramaśīla etc and of the systems followed by their modern counterparts in India and in other parts of the World.

With this end in view we place before the public as the first number of the Education Series this volume consisting of ten lectures on the Jaina System of Education delivered by an eminent educationist, Dr D. C. Das Gupta, who has gleaned materials principally

from the Jaina Sources, supplemented by the Hindu and Buddhistic ones. Many scholars and persons interested in educational activities were present when the lectures were delivered and took part in the deliberations. Distinguished scholars viz., Dr D R Bhandarkar, Dr S N Das Gupta, Dr B M Baiua, Dr M N Sircar, Dr Suniti Kumar Chatterji, MM Prof Vidhusekhara Śāstrī, Dr Satkari Mookerji, and others presided over the lectures.

The book is shorter than it should have been, because of the scarcity and uncertain supply of paper, due to war conditions, and the discrepancy of the paper used is also due to the same factor. A few printing errors have crept in as it had to be hurriedly run through the Press.

Now on the behalf of the Bhāratī Mahāvidyālaya we offer our hearty thanks to the author for his indefatigable labour and painstaking researches into an almost new field of work.

Last of all we must place on record our sense of immense obligation to Mr Shanti Prasad Jain for his kind patronage accorded to this cause. Our hearty thanks are also due to Mr Chhotelal Jain, the Secretary of the Jaina Committee of the Bhāratī Mahāvidyālaya for his active co-operation.

We may in this connection be permitted also to appeal to other wealthy members of the Jaina as well as other communities for encouraging the cause of propagation, preservation and publication of India's religious and cultural heritage as embodied in the various sacred and other Literatures of this Holy Land, in the manner, Mr Shanti Prasad Jain, who has set an example in the direction, has been doing.

It is confidently hoped that all readers interested in the subject particularly those belonging to the Jaina community should accord to the book the welcome it deserves.

"Kārtikī-Pūrnimā"  
22nd November, 1942  
170, Maniktala Street  
Calcutta

*Satis Chandra Seal*



## PREFACE.

In presenting this book to the public which represents a voyage of discovery not altogether devoid of an element of romance, the author feels under obligation to add a few words as to its genesis and development culminating in a series of ten lectures on "Jaina System of Education" through the generosity of Mr Shanti Prasad Jain, and under the auspices of the Bhāratī Mahāvidyālaya. In course of his investigations into the field of Ancient Indian Education, the author met with a few suggestive paragraphs in Jaina literature and he went to Mr S C Seal, M.A., B.L., the General Secretary of the Indian Research Institute and the Bhāratī Mahāvidyālaya for a kind introduction to the local libraries containing sacred literature of the Jainas. Accidentally the mutual conversation turned on the possibility of composing a treatise on Jaina education. Somehow, Mr Seal made the formidable proposal of delivering a course of lectures on the theme. The bare hint turned into a proposal, and the proposal has been translated into action—hasty, laborious, and extremely difficult—on the merits and demerits of which it is for the kind readers to judge.

An attempt has been made on the basis of scanty materials, made all the more scanty by the transference of most of the relevant materials from the libraries to safe-custody elsewhere to survey the theme from several angles of vision—psychological, sociological and geographical.

The title "Jaina System of Education" which the book bears might be more appropriately replaced by "Educational Systems found in Jaina Literature", in as much as the Brahmanical, the secular (Ait-school) and the Vocational Education have also been dealt with. It is a historical fact that there was no water-tight compartments in the realm of thought in India separating Jainism, Buddhism and other cognate schemes of life and religion. They all contributed harmoniously towards the development of culture as a whole. Necessarily the contributions of these several systems in the field of education were inseparably mixed up, and it would have been suicidal to separate them. Hence we have attempted to exhibit the whole picture of the educational life of India in its several sources and supplementing them by cognate avenues of information.

The period traversed in our thesis extends from the time of Rṣabha to the 11th century A D Many authorities who flourished in subsequent ages but who referred to the period under review have been quoted

No words can adequately convey the author's immense obligation to Dr S P Mookerjee for his kind contribution of the Foreword

The author places on record his obligation to the authorities of the Calcutta University Library and the Imperial Library for affording him facilities for collecting materials Bibliography is attached to the end of work. Finally the author offers his really grateful and not merely rhetorical thanks to Mr S C Seal but for whose inspiration encouragement and patient sympathy in these days of dearth of paper and paucity of readers the book would not have seen the light of day In spite of our utmost efforts some errors in prints probably accompanied by errors of judgment have crept in The author will gratefully receive any helpful suggestions from the competent.

22nd November 1942 } DEBENDRA CHANDRA DASGUPTA.  
Calcutta.

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## LECTURE I

### INTRODUCTORY

It is exceedingly to be regretted that so little justice has been done to the Jaina contribution to mass education in India. It is historically certain that their contribution was as great, significant, and virtually important as that of the Buddhists. The purpose of these Lectures is to offer an account of the Jaina system of education in India, based on the necessarily meagre materials available. Our task may be best achieved by studying the problem of education in connection with its five important agents, viz. the Family, the Church, the School, the State and the Industry, all of which have remarkably contributed to the spread of education in all its aspects.

**The Family** —The family is the nucleus which is ultimately developed into the State through intermediate stages of tribes, the guilds and the castes. The process of transition is the same all over the world, and the ancient India is not exception to the rule. Here too the family, with its purifying, ennobling, and solidifying influences lead to the development of Indian nation and Indian culture. The family, during the Vedic period, when the caste system was in the making, and during the post-Vedic period when the caste system was fully made, served as an important agency of education. It developed a healthy sense of discipline, an ideal attitude of devotion, a peculiar feeling of reverence for the teachers, the father being invariably the teacher during this primitive phase of civilization.

Jainism, which like Buddhism, is not a surd, but an integral part of the encyclopædic system of culture, known as Hinduism accepted the institution of family as an indispensable agent of education and life. We have ample references in the Jaina literatures giving us an idea of the educational activities of the family. We are told how a Brahmin educated at home his sons born of wives belonging to different castes. "Then he had successively four wives, belonging to four castes. Now the son of the Kṣatriya wife was Vikramāditya, but +

son of the Sudra wife was Bhartphari. The latter was secretly taught in a cellar on account of his being of inferior caste but the others were made to study openly.<sup>1</sup> The young infants also receive their first training in correct speech at home. Thus little Goyame among other things received his first training in speech at home under the care of his parents.<sup>2</sup> The family not only functioned as a cultural centre for the formal education of the infants and boys but also it was a school for the formal education of the adult king. Then on another occasion the king named Kumaripali desiring to acquire learning had the treatise of Kamandaki on Polity read to him for a time after dinner by a certain learned man with the approbation of the minister Kapardin.<sup>3</sup>

The Church of Jainas were the first to organise monasteries to preach their religion and culture among the masses and their lead was followed by the Buddhists. Our information regarding the organisation and administration of the Jain Church is inadequate. Their monasteries were scattered over a wide region in India from the Magadha kingdom in the east to Gujarat in the west and from the Vijayanagara kingdom in the south to the Kosala kingdom in the north. Gradually Jainism declined in the east and the north and then it came to be confined to west and south upto the thirteenth century all the time imparting instructions both religious and secular to all ranks of pupils from the prince to the humble folk. The Jaina fathers made periodical and systematic preaching tours for the propagation of their gospels. The curricula of the Jaina monasteries were wider in scope offering instruction in religion literature arts and physical cultures. These were carefully framed meeting the needs of all grades of students pursuing courses as a preparation for different vocations of life. The Jainas admitted students into their monasteries regardless of caste and creed thus challenging the educational monopoly of the Brahmins. Specialisation was introduced into the monasteries and teachers were classified into two distinct groups some imparting religious instruc-

1 Merutanga Ācārya Prabandhacintāmaṇi tr by C. H. Tawney p 198

2 The Antagaḍa Dāsā and Anuttaravavālyā Dāsā tr by L. D. Barnett, M.A. D Lit p 29.

3 Merutanga Ācārya, op cit. p 138

tions to the novices, and others lecturing on secular subjects to the young scholars

Among other duties, such as begging tours, the monks had to be engaged in daily studies for at least three hours<sup>4</sup> a day and this duty was binding upon all monks. Debates on religious themes were regularly conducted, and sometimes intra-monastic debates took place when learned monks from far off regions came to participate in the debates<sup>5</sup>. Debates were also held in the presence of the king who was the presiding officer of the debate. Libraries were also attached to the monasteries and the learned monks made valuable additions to the library by writing constantly books on diverse subjects—religion, philosophy, astronomy, logic, and arithmetic. These monasteries were located mostly in gardens in the suburbs of capital cities such as Rājagṛha, Champaka, Śrāvastī, Vanijagāma, Vṛgukaccha, Dwāīakā, Valḥapī, Anvīharapūra and in other important cities. The sites for these monasteries were carefully selected along public roads and rivers facilitating the preaching tours of the monks and the devotional tours of the devotees of the Jaina Church.

Side by side with the monasteries, the nunneries also sprang up in the capital and other industrial cities for the spread of Jainism and its cultures among the females and these made valuable contributions to renaissance movement. The nuns mostly came from respectable families and spent their time in deep meditation and in preaching the Jaina gospel. Some of the nuns challenged the reputed Buddhist priests during the life time of Lord Buddha, and entered into debates with them on some religious doctrines.

The ruling chiefs, merchants and the public vied with one another for the support of the Jaina monasteries, made liberal grants for the cause of Jainism and the Jaina Church which justified its existence by the assiduity, religious fervour and erudition of the priests. All the Jaina monasteries were under the general supervision of Guṇaśīla, the head Church at Rājagṛha, the capital of Māgadha. Thus the fraternity of Jaina priests contributed to the dissimination of culture, methodically and effectively in a manner which reminds us of the

4 The Uvāsagadasāo Vol II tr by A F Rudolf Hoernle, Ph D, p 51

5 Meirutanga Ācārya, Prabandhacintāmaṇi, tr by C H Tawney, p 97

monks of mediæval Europe who kept the torch of learning burning in the midst of a surrounding atmosphere of gloomy ignorance and superstition

**The School** —During the Jaina period education was also imparted through organised institutions known as schools. We have evidence of it in the Institute of Manu where he describes elaborate rules and regulations for the conduct of the twice-born students during their studentship. In the same work the descriptions of the constitution and function of the Parishad are also found. From the Jatakas and the Lahtavistara we get distinct references to organised schools under a University imparting instruction to scholars both sacred and secular. The Jatakas refer to the famous University of Taxila which offered instruction in the three Vedas, eighteen Sciences and seventy two Arts which were mastered by Lord Buddha. From the later source we learn that the Lord Buddha joined the writing school maintained by Vasumitra offering instruction in 3 Rs and Arts or practical Sciences.

From the Jaina literatures also we learn of the existence of organised schools throughout India with a view to imparting instruction both religious and secular to fit the future citizens for their diverse vocations. The religious schools maintained by the Brahmins were designed for the twice born-castes whereas the Art schools were non-sectarian in character meant for the education of all. Organised schools were attached to royal palaces for the education of the princes and princesses of the royal family. Thus three distinct types of schools viz. palace schools, Brahmanic schools and Art schools existed side by side in India outside the pale of Jaina monastic schools each engaged in the spread of culture and learning among the future citizens as preparation for their manifold civic functions.

It is however difficult for us to tell with precision whether it was binding upon all students to reside within the campus of the above types of schools. It seems that majority of scholars resided with their teachers. We have reference to a princess in the Jaina literature residing with her teacher during her studentship. In the country of Vidharbha there was a city named Kundinapura. In it was a king by name Bhimaratha. He had a wife named Pushpadanti. They had a daughter born to them. In due course she was sent to a teacher of accomplishments, to learn knowledge and she gradually

became clever in all learning"<sup>6</sup> Though it is not explicitly stated here whether the princess during her studentship resided with her teacher, we have clear evidence of such custom in Kālidāsa's *Mālavikāgnimitram*, where it is clearly stated that Mālavikā, the heroine of the play resided in the house of Ganadāsa, her teacher when learning fine arts from him. Perhaps it was the custom in those days in India for the ladies of aristocratic families to reside in the house of their teachers during their studentship and suitable provision must have been made for them for this purpose. The following extract proves our claim. "In the city of Avanti lived Priyangumanjarī, the daughter of king Vikramāditya. She was made over to a Pandit named Vararuci for the purpose of study, and owing to her cleverness, she learnt the Śāstras from him in a few days"<sup>7</sup>

The princes also received their formal education in organised schools under a teacher in diverse curricula as a preparation for their princely duties. "On the other hand at the king's command, Sagara began to go to a teacher on an auspicious day which was celebrated by a festival"<sup>8</sup> "The curricula were wide in scope embracing various courses such as the Vedas, the sciences, the arts and the physical training"<sup>9</sup> Hence in the schools the Ksatriya princes received mental and physical training as a preparation for the princely duties very similar to the Greek youths of ancient time. It was also customary with the princes to receive their education in the arts or secular schools where the curricula included 72 arts—embracing vernacular languages, arithmetic, practical sciences, and physical education. The curricula in this type of schools were vitally related with the realities of life and there is a closer co-ordination between the activities in the school and in society<sup>10</sup>

The State —During the Jaina period India was split up into many states. These states, true to Indian traditions, patronised literature

6 Kathākoṣa, tr by C H Tawney, p 195

7 Merutanga Ācārya, Prabandhacintāmaṇi, tr by C H Tawney, p 5

8 Hemachandra, Triṣasthiśālakāpūṣa caṇṭha Vol II tr by Helen M Johnson, Ph D, p 68

9 ibid, Loc Cit

10 Antāgada-Ḍaṣāo Anuttararavāgiya-Ḍaṣāo, tr by L D Barnett, M A, D Litt, p 30

and other fine arts. The Indian States from time immemorial were great patrons of learned Brahmins, religious reformers and educationists. The following quotation will support our contention regarding the patronage of learning on the part of the State. When they arrived the king caused proper honours to be paid to each of them separately. In the morning after leaving his bed he said to (Who makes you here. Are you troubled by bad men? But there are no such people in this land). In my kingdom there is no thief no miser no drunkard no irreligious nor illiterate person no adulterer much less in adulteress.<sup>11</sup>

During the Jaina period the rulers of the different states vied with one another in honouring the Tirthankaras and warmly supported the Creed and did much for its spread and cultures. The Jaina religion made a phenomenal progress in the whole of northern southern and western India as a result of unmitigated efforts and incessant propaganda tours of the Tirthankaras and the royal patronage. Princes of the royal families willingly joined the Jaina Order and received their special training for the propagation of the new religion. The Jaina monks lost no opportunity of gaining control over the education of the ruling princes hitherto a monopoly in the hands of the learned Brahmins. The rulers willingly co-operated with the monasteries in the education of their royal infants. We have already discussed the cosmopolitan nature of monastic education of the Jainas which provided an encyclopaedic courses of studies—religions secular Arts and physical training to meet the growing needs of different ranks of students.<sup>12</sup> During the Jaina period Jainism was not made a state religion and it was not brought under the Ecclesiastical Department of the State as was the case with the Buddhists during the reign of Aśoka who even supervised the Buddhist monasteries and the religious and educational activities of the monks through the minister of religion specially appointed for the purpose.<sup>13</sup> But the Jaina rulers of south and west India made no such attempt to bring the Jaina monasteries

11 The Vedānta Sūtras of Bādarāyaṇa, tr. by Rai Bahadur Śrīśa Chandra Vasu p. 91

12 Rayasekhara Suri Prabandhaśa Vol. I edited by Juna Vijaya, p. 28

13 Corpus Inscriptionum Indicarum edited by Hultzsch Vol. I pp. 57, 136

under the direct control of the Ecclesiastical Department though they made extravagant expenditure for the cause of Jainism

The Industry —Finally a word must be said regarding the industrial activities of Jaina India. The Vaisyas, the mercantile community of India was busy with commercial activities, and were organised into associations much similar to modern Chambers of Commerce of the merchants. Their associations regulated and guided the business activities of the merchants during the Jaina period. Then commercial activities were not confined to the various provinces of India but the rich and enterprising merchants among them carried on overseas trades, thus adding to the wealth of the country. We have ample references of such overseas trades of Indian merchants in Buddhist, Jaina and classical Sanskrit literatures. The inland transportation systems—the riverways, the canalways, the highways and mountain paths facilitated the inland commerce and the distribution of foreign goods imported into India from foreign countries. India was also connected with the foreign countries by oceanways which served as carriers of her overseas trades instead of offering insurmountable barriers. The city supervisor of morals of the youth used to hold a Vocational Guidance conference with the inhabitants of the city and the parents of the youths seeking such vocational guidance used to be present there. We have such reference in the Jaina literatures.

Thus we see the Indian industry was systematised and well organised under a Chamber of Commerce which elected its own presidents and other office-bearers. This association functioned as a school for the training of the youths of the mercantile community which thus sent to the world trained merchants. The Secular as well as Brahmanical and Jaina monastic schools all co-operated in the training of the youths of the mercantile community. We have seen that their courses of studies were remarkably adjusted to their demands. Consequently the young Vaisya lads mostly succeeded in their profession and made liberal grants to the spread of Jaina monasteries and other institutions of the Society.

Thus from our brief review of the five great Indian institutions of society we come to the conclusion that all these institutions co-operated with each other in the spread of culture and three distinct types of institutions viz, (1) the Brahmanic schools, (2) the Arts schools

and (3) the Monastic schools (Jain) existed side by side and contributed to the stability and progress of the existing social and political conditions of the people. No doubt the Buddhist monasteries or institutions of learning did much for the spread of Buddhist and Brahmanic cultures and their international reputation invited scholars from distant foreign countries. But Buddhist institutions of learning will form no item of our discussion as these are not referred to in Jain literatures. Perhaps it will be convenient to style our problem 'Educational System in Ancient India' as found in Jain literatures instead of Jain Education. Owing to paucity of materials in Jain literatures it will sometimes be necessary to refer to Sanskrit and Buddhist literatures in order to complete our picture of the Jain System of Education.

## LECTURE II

### THE BRĀHMANIC AND THE ART SCHOOLS

Simultaneously with the spread of Jaina religion over the whole of India together with Jaina culture, the Brahmin teachers were equally busy, with the task of disseminating Vedic culture and education through Vedic schools<sup>1</sup>. A net-work of Vedic schools covers the whole land and through them sacred culture was imparted to students. We do not know exactly when the Vedic education in a technical sense originated, although the Bhāgavat Purāṇa traces it into the Brahman<sup>2</sup>. There can be no doubt that the Vedic education originated at home, and it was gradually taken over by organised schools, which, however, did not supplant but simply expanded the ideas and ideals of home education on a sure, systematic and scientific basis. Education was distinctly a concern of the State in the Vedic India. The assembly of scholars or paṇḍit referred to in Manu's Institutes had a distinctly educational function to discharge. Its members were versed both in educational and religious literatures which constituted their qualifications for performing the difficult task they had to perform. We also learn from the Uttarādhyayana Sūtram that the assembly participated in intellectual activities. "A song of deep meaning condensed in words has been well recited in the midst of the assembly (nara-saṅgha = paṇḍit)"<sup>3</sup>. Rājasekhara, a ninth century scholar and dramatist mentions in his Kāvya-mīmāṃsā that the assembly of the learned Brahmins at Ujjain and Pāṭaliputra conducted examinations wherein scholars like Pāṇini, Pingala, Vararuchi, Kālidāsa, Chandiagupta and others appeared at the examinations of the above two boards<sup>4</sup>.

The Vedic schools were originally meant for the Brahmins, but later on, students belonging to the Kṣatriya and Vaiśya classes came

1. Sthavira Ārya Bhadrabāhu Swami, Bṛhat Kalpa Sūtra, vol. 1, p. 110

2. Śrīmat-Bhāgavatam, Fourth Skandha, edited by Nityaswārupa Brahmacari, p. 142, verse 44

3. Commentary of Uttarādhyayanāsūtram, by Charpentier, p. 328

4. Rājasekhara, Kāvya-mīmāṃsā edited by C. D. Dālāl, M.A., and R. Anantakrishna Shāstry, p. 55

also to be taken in. We do not know exactly when this latitude began but we do know that the Lord Buddha in the sixth century B.C. joined the famous University of Takṣaśīla (Takṣila) where he mastered an encyclopaedic range of learning including the three Vedas eighteen sciences and arts. This was to constitute his royal duties both in time of peace and in time of war. The training received here in that ancient university was physical as well as mental and moral. It was meant to make men perfect. The courses of studies were carefully made to take special care of native abilities or C factor and the specific abilities or S factor the art courses including painting music dancing leaping, riding the horses elephants military sciences etc undoubtedly took care of the S factor. Though these two terms C factor and S factor were coined by Spearman a famous British psychologist the differences between these types of intelligence were known to the Hindus of ancient time and the curricula were especially organized to adjust to the different needs of pupils. Expert knowledge on this head is revealed by Kalidāsa or rather in the contemporaries of Kalidāsa. We see how a distinct provision of a perfect type of education was made for Malavika under the tuition of Prof. Candisa. Anyway a sound theory of education pervaded the Brahmanical system of education from the start the meridian day of education.

The ancient authority Manu laid special emphasis on the mental state of the students as constituting their necessary qualification for admission to Brahmanical schools. We must note here the close relation that existed between the Brahmanic and the secular or Art school proper. The former was exclusively meant for the spiritual culture at any rate spiritual culture was their dominant aim. Secular schools were meant principally for the Sudras who might get their practical education enabling them to earn their bread and butter and to serve the twice born classes all the more efficiently. The incidental reference to this fact is to be had in Manu. But a Sudra being unable to find service with the twice born and threatened with the loss of his sons and wife (through hunger) may maintain himself by handicrafts

(Let him follow) those mechanical occupations and those various practical arts by following which the twice born are (best) served.<sup>5</sup>

Another authority, Visnu refers to the same fact "For a Śūdra, all branches of art such as painting and the other fine arts" <sup>6</sup>

The Vedic and the Art or secular schools were not properly articulated and the courses of studies in these two types of schools were quite distinct. Scholars however could shift from one type of schools to the other. According to Manu it was an essential necessity for the Brahmins to attend the Vedic schools before joining the Art or secular schools. For them Vedic education was a prerequisite for joining the later type of schools. 'A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls even while living, to the condition of a śūdra and his descendants after him' <sup>7</sup>

Initiation into the *upanayana* ceremony is essential for the twice-born to be admitted into the Vedic school and the age limit varies with the different castes. According to Gīhya-Sūtras a Brāhmaṇa, a Kṣatriya and a Vaiśya boy should perform his *upanayana* ceremony at the respective age of eight, eleven and twelve. The age limit for each of them may be extended to sixteen in the case of a Brahmin, twenty-two for a Kṣatriya and twenty-four for a Vaiśya-boy from conception <sup>8</sup>. The close connection of this ceremony with the admission into the Vedic school clearly shows that the Brahmin scholars are expected to begin their study with the Vedic courses, whereas the other two members of the twice-born seek admission into the Vedic course after completing the art school, the initiation ceremony is not enjoined upon the scholars of the twice-born while studying secular courses. "The Veda is to be explained only to one who has been duly initiated", while there is no such restriction with regard to the teaching of ordinary 'language'. The Veda is taught to the three higher castes only while ordinary language is common to all the four castes" <sup>9</sup>. According to Kumāṛila Bhaṭṭa then a Brahmin pupil can easily join the secular or Art school in case his *upanayana* ceremony is deferred upto the age of sixteen from conception and the above quotation clearly indicates this point.

We are told in the Lalitavistara how Lord Buddha in his boyhood

6 The Institutes of Viṣṇu, II by Julius Jolly, p. 13, verse 14

7 Manu, II by G. Bühler, p. 61, verse 168

8 Gīhya-Sūtras, II by Hermann Oldenberg, p. 187, verses 1-7

9. Kumāṛila Bhaṭṭa, Tantravārtika, vol. 1, II, by Dr. Gangānāth Jhā, p. 325.

attended an Art or writing school along with five hundred Śākya princes to study 3R's and useful arts from Vasumitra<sup>10</sup> before joining the University of Taxila where later he went through an encyclopaedic course including the three Vedas eighteen sciences and arts.

The Jaina literature supports the view that this study in Arts school was justifiable. We are told that the son of Śrenika Bimbisara was handed over to a teacher of art at the age of eight from conception. Then when prince Meha was in his eighth year his parents brought him to a teacher of the arts on an auspicious tithi, karana and hour. The teacher of the arts trained prince Meha and taught him the seventy two arts.<sup>11</sup> Precisely at the age of eight from conception prince Goyame was sent to a letter of Arts by his parents under whom he studied seventy two arts till the dawn of adolescence. It may be noted that unlike the Europeans who calculate age from birth the ancient Indians used to calculate it from conception. According to modern educational psychologists adolescence for the males commences at the age of fourteen whereas for that of the females two years earlier. According to this calculation it is clear that Goyame completed his course of study in the art school in eight years. It is clear that eight years course was the standard in the art school. Then when his father and mother saw that little Goyame was past eight years of age during an auspicious tithi, karana, day, star and hour they brought him to a teacher of the arts. The teacher trained little Goyame and taught him the seventy two arts.<sup>12</sup> And we quote again: And now young Goyame showed himself learned in the seventy two arts with the slumbering nine organs awakened.<sup>13</sup>

The factor of different periods fixed for *upanayana* ceremony of Brahmin boys greatly influenced the admission into Art schools. During the period prior to the ceremony of *upanayana* the Brahmin boys instead of wasting away their time in idleness used to study in the Art school before they could join the Vedic school after the *upanayana*.

10 Lalitāvistāra tr by Dr Rājendra Lal Mitra p 184

11 Ardha Māgadhī Reader tr by Bānarsi Dās Jain, M.A., p 101

12 The Anta Gadhā Dāśo and Anuttaravālvā Dāśo tr by L. D. Barnett M.A., D.Lit., p 30.

13 Ibid p 31

ceremony This is a hypothesis the truth of which is borne out by human nature itself There is reason to believe that primary schools or art schools were attended by all the future citizens of India irrespective of caste and creed and the result was that literacy almost universally prevailed As a typical example we may take the case of the kingdom of Kekaya where Aśvapati while welcoming the scholars who came to discuss the problem of the true nature of the soul referred to this universal literacy of the kingdom "when they arrived, the king caused proper honours to be paid to each of them separately In the morning after leaving his bed, he said to them "What makes you come here? Are you troubled by bad men? But there are no such people in this land In my kingdom there is no thief, no miser, no drunkard, no irreligious, nor illiterate person, no adulterer, much less an adulteress"<sup>14</sup> Thus we gather from the Hindu, Buddhist and Jaina sources that the typical art school or primary school was patronised by all the communities of India Here beside the three R's, the vernacular languages, fine arts as well as physical and military sciences were taught The inclusion of Vedic study in the Jaina curricula of education was a ladder step in the right direction creating an atmosphere favourable to the spread of Buddhism and Jainism which stood for universal brotherhood of man and denied the validity of caste restriction

It is clear that the Vedic school was superimposed upon the Art school, although, the curricula of these institutions were different at the start The study of these three Vedas and the eighteen sciences was not compulsory for all students Manu distinctly prescribed three periods when a twice-born boy might drop out from the Vedic school Thus thirty-six, eighteen and nine years were prescribed by Manu for the study of the three Vedas after the *upanayana* ceremony According to the plan advocated by Manu a twice-born boy might drop out from the Vedic school after twelve, six or three years of study in one Veda only As a rule the Brahmins completed the whole course of study as they alone aspire after leadership in religion Ksatriyas and Vaiśyas dropped out after minimum residence In this connection we may quote the opinion of Kumāṛila Bhatta given in his *Tantravārtika*

14 The *Vedānta-Sūtras* of Bādarāyana tr. by Rai Bahadur Śrīśa Candra Yaśu, vol I. p 91.

According to him even Manu did not complete the three Vedas and only the cripple lame or otherwise physically handicapped and the brilliant scholars dedicating their life to the cause of education studied the full Vedic course. Then again Manu himself could not necessarily have studied all the branches of all the Vedas and as such he could not always lay his hands upon all Vedic texts<sup>15</sup> and again

As for the *Smṛti* text that enjoins the life of the religious student for forty-eight years this has been mentioned in the *Smṛtis* also only as an alternative course or it may be explained as referring to conditions of life other than that of the prospective householder and as such there is no contradiction by this of the said Vedic text. Manu speaks of the person having studied the three two or even one Veda in due order and from this it is clear that the three alternatives are laid down either in consideration of the diverse capacities of different students or as referring to different conditions of life. Gautama has declared that—with a view to the studying of one Veda the *gṛha* should remain a student for twelve years and this is the first alternative laid down for those desirous of soon entering into the householder's state. And as the second alternative he lays down the necessity of leading the student's life extending to twelve years for each Veda—thus making up a sum total of forty-eight years.<sup>16</sup>

The longer period has been laid down for those that are either blind or lame or otherwise incapable of entering upon the duties of the householder. For such people there is either life long student ship or a life of Renunciation and as such they can very well accept the longer course of study.<sup>17</sup>

The *upakarman* ceremony (July August) marks the beginning of the Vedic studies and its termination is celebrated by the *utsarga* ceremony which again marks the study of the *Angas*.<sup>18</sup>

This period is eminently favourable to serious studies and climatologists are of opinion that mental efficiency reaches its perfection in a cooler climate. Of the six *Vedāṅgas* Astronomy may be most successfully studied after January or February or in the spring when the sky

15. Kumārila Bhāṣya *Tantravārtika* vol. I tr. by Dr. Caneānāth Jhā p. 111

16. *Ibid* p. 16

17. *Ibid* p. 16

18. Dr. D. C. Das Gupta *Manu and Educational philosophy*

is clear. The recognition of the influence of the climate is clearly perceptible in the organization of the semesters in the Vedic school. During the time of Manu the Vedic schools were accidentally well-organized. A Parisad or an assembly of scholars exercised full powers over the general administration and instruction of the scholars. Rājasekhara in his *Kāvya-mīmāṃsā* refers to Boards of Examiners one at Ujjain and another at Pāṭaliputra where learned scholars like Kālidāsa, Vararuchi, Pāṇini, Pingala, Chandragupta and others appeared as examinees.<sup>19</sup> These two places according to Buddhist and Jaina authorities were great and flourishing centres of Brahmanical learning.<sup>20</sup>

The Jaina authorities in preparing the curriculum of the studies follow the ideals of Takṣaśilā University in embracing sacred with secular education. In their monastic university there were three distinct departments of Vedic study, Jaina scriptures, and Art. In the Brahmanic or Vedic school Ācārya, Upādhyāya, Hotr, Udgātr, Adhvaryu, Monitois and Tutois were the teachers of various ranks engaged in teaching their respective subjects. We gather from the Purāṇas and Jaina literatures that the head-teacher of an art school was in charge of the students who used to reside in his house for a specific period.<sup>21</sup>

The Vedic and the art Schools played an important part in moulding the intellectual life of the people of India. The curricula of these institutions were vitally related to the realities of life. The geographical factors govern the course of studies in the schools. As for the financial resources behind these institutions we may note that they enjoyed state-grants and for the Brahmanical schools the begging-tours enhanced the sources of income. On the completion of their studies the students used to pay honorarium to teachers according to their ability. The fee demanded by the teachers in the famous University of Taxilā from the students of royal household and students belonging to aristocracy were 1000 pieces of gold per head.<sup>22</sup> The students

19 Rājasekhara *Kāvya-mīmāṃsā* edited by C. D. Dālāl, M.A., and Ananta-krishna Shāstriy, p. 55

20 *Divyāvadāna*

21 *Bṛhat Kalpa Sūtra*, vol. I, p. 88

22 *The Jātaka or Stories of the Buddha's Former Births* vol. II, 11 by W. H. D. Rouse, M.A. p. 194

of poor families were taught and fed gratis in exchange of manual work while Manu prescribed to the king the duty of honouring and supporting a learned Brahmin. A Kṣatriya must have in his mind the patronage of learning and nothing more.

The life in Vedic and Art schools was decent, happy and vigorous. The students were looked on as children by the teachers. Residence in a teacher's house was enjoined upon all scholars in the above two institutions of learning. We learn from the Buddhist source that even male students resided in the house of lady teachers. We quote below to support our claim. Then a young fellow, a resident pupil of the brahmin lady of the Verahaccani clan, came to visit the venerable Udayin, and on coming to him greeted him courteously and after the exchange of greetings and compliments sat down at one side.<sup>28</sup>

It is not clear from the evidences at our disposal whether female students in Jaina India used to live in the house of their teachers during the period of their education, but it is clear that they did receive education of a thoroughly effective type. We have even from the scanty materials within our reach a distinctly vivid idea of the vigorous, scientifically perfect and systematic education that was within the reach of all citizens irrespective of caste, creed and sex. There were no frontiers of knowledge. Sacred and secular learning flourished side by side. The Brahmanic scheme of education supplemented instead of supplanting the Jaina scheme. In a word, in ancient India, under the fostering care of the Jaina educationists, a very useful and practical method of education anticipating some of the essential features of the educational innovations of modern time existed and existed in a vigorous, healthy and marvelously fresh condition.

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<sup>28</sup> The Book of the Kindred Sayings (Sanyutta Nikāya) part IV, tr. by F. L. Woodward M.A. p. 77

## LECTURE III

### THE JAINA MONASTERIES

#### THEIR IMPORTANCE AND PHYSICAL ENVIRONMENTS

The Jaina monasteries played a very important part in moulding the civilisation and the cultural destiny of India, both in its intellectual and moral aspects. These monasteries did for India during a definite period of Indian history exactly what their counterparts of middle ages did for Europe during the dark age of her history. They kept the torch of learning burning in spite of and in the midst of intellectual and spiritual darkness. They promoted the spirit of sweetness, spirituality and light, and developed the sentiments of humanity, charity, piety and brotherhood. The priestly founders of Jaina monasteries were possessed of strong commonsense and foresight which were displayed in the selection of their sites of learning which were mostly in the vicinity of the metropolis, the cities or sea-shores, or on the banks of rivers, on the slopes of mountains and hills. These ensured their accessibility and popularity, and guaranteed their continuance. People could easily flock to the centres of learning by boats through rivers or could walk through well-constructed roads of which there were plenty in those days connecting the vast cities of India. In our estimate of the part played by the Jaina centres of learning we should not forget the geographical factors—locations, mountains, rivers, lakes, fauna, flora, and the net-work of transportation system which had a remarkable bearing upon the Jaina monasteries.

The curricula of Jaina education were comprehensive and eminently practical, and took into full account the needs of Indian States. It may be noted that every organised State in India needed at least the following departments, viz (1) department of treasury,<sup>1</sup> (2) department of charity,<sup>2</sup> (3) department of medicine,<sup>3</sup> (4) department

<sup>1</sup> Meitunga Ācārya, *The Prabandhacintāmanī*, tr by C H Tawney, M A, p 67, p 170

<sup>2</sup> *Ibid*, p 38

<sup>3</sup> *Ibid*, p 81.

of army <sup>4</sup> (5) department of religion <sup>5</sup> (6) department of education <sup>6</sup> (7) department of records <sup>7</sup> (8) department of foreign relations <sup>8</sup> each under a superintendent. As the names indicate the heads of these departments were responsible officers with requisite qualifications due to learning, experience and knowledge of the world. The head of the education department was a superior Pandita with the extensive jurisdiction of all scholars. At his discretion he had the right to expel the scholars from the country for twelve years. The head of the foreign-relation department was a diplomat whose office was to negotiate treaties and agreements between his own State and other foreign States. Each department consisted of gradation of offices very much after the pattern of the modern States. There were provincial governors<sup>9</sup> over the heads of the department and above all was the king, the sole symbol of sovereignty representing the supremacy and strength of the States.

As in the modern world of this industrial age a variety of trades and industries both on large and small scales existed in Jaina India and the aim of the Jaina scheme of education was to equip the students with the necessary qualifications for all these branches of trade and industry as well as for the higher occupation relating to religion and morality. In other words the Jaina scheme of education had the secular as well as religious aspects.

In the present lecture we are especially interested in the departments of religion and education with special bearing on the development of the intellectual and cultural life of the community. We have textual evidences to show that at a very early period of the Jaina history of India the secular education came to be separated from the religious there being two distinct officers in charge of different departments on religion and education. The superintendent of the Tripurāṣa Religious Foundation<sup>10</sup> in Guzerat and the superior Pandita<sup>11</sup> were respec

4 Merutuṅga Ācārya: The Prabandhacintāmaṇi tr. by C. H. Tawney M.A.  
p. 148

5 *Ibid* p. 25

6 *Ibid* p. 52

7 *Ibid* p. 100

8 *Ibid* p. 41 p. 141

9 *Ibid* p. 186

10 *Ibid* p. 25

11 *Ibid* p. 52

tively in charge of religious and secular education. This was surely a healthy movement anticipating in fact similar steps taken in the U S A and the European countries in the nineteenth century. Over and above those two departments provision was made for imparting education to the members of the royal family in the Vedas and other secular Arts. Training in dancing and music as well as training in military arts were taken into full account. Ample provision was also made for training in horse-riding, elephant-riding and other physical exercises. This State patronage was accorded not only to the Janas but to the Brahmins who maintained Vedic schools exclusively for the purpose of imparting the sacred lore. The mercantile and other artisan communities had their guild schools imparting technical education relating to industries. The members of these communities were allowed to join the Vedic schools and the schools for secular education. By the by the guilds in Janas India were systematically organized very much after the pattern of their counterparts in the Middle Age. They made their own by-laws to maintain their discipline<sup>12</sup> subject to the sanction of the head of the State. The office of the president was in theory an elective one though in practice it was hereditary<sup>13</sup>. As a rule the president was an extremely qualified person versed in sacred as well as secular literature and possessed of a thorough knowledge of the world of men and of the world of commerce and industry. Our meagre information on this point from purely Janas sources may be well supplemented by Bihaspatri, who says, "Honest persons, acquainted with the Vedas and the duty, able, *self-controlled*, sprung from noble families, and skilled in every business, shall be appointed as heads (of an association)"<sup>14</sup>.

It is clear from the above that the scheme of education patronised by the Janas State was complete, rational and comprehensive, taking into account all the needs of the community, theoretical and practical, secular and sacred. The educational institutions of all types enjoyed complete autonomy. Of all educational institutions, the Janas

12 Minor Law Books, part I, 11 by Julius Jolly, p. 154, verse no. 3

13 Professor FÉLIX Lacôte, Essay on the Gṛhādhya and the Brhat Kathā, tr. by Rev. A. M. Tabard, M.A., pp. 142-43

14 Bihaspatri, Minor Law Books, Part I, 11. by Julius Jolly, P. 347, 9.

monasteries again deserve special notice on account of their completeness and excellent organization and cosmopolitan nature of the Ideals

The Jaina monasteries were widely distributed all over India and in their distribution the influence of geographical factors are clearly perceptible. We give below an illustrative list of the outstanding monasteries in India. In Bengal Puṇḍravardhana<sup>15</sup> and the then coastal city of Tāmralipta<sup>16</sup> (now Tamruk an obscure sub-division of Midnapur district in Bengal) as well as Champaka<sup>17</sup> and Rajagṛha<sup>18</sup> in Magadha were important centres of Jaina culture and learning. Benares<sup>19</sup> Sravastī<sup>20</sup> Ālabhiya (Alora) Manivaiya<sup>21</sup> Kampilya<sup>22</sup> (Kampil in Farokhabad Dist. U. P.) Ujjain<sup>23</sup> on the bank of the Śiprā Kṣitipratishthapura<sup>24</sup> on the bank of the Godavari Kollaga<sup>25</sup> a suburb of Vaiśālī Paṇiyabhumi<sup>26</sup> Kummagama<sup>27</sup> Salakotthaya Chetiya in the suburb of Mithiyagama<sup>28</sup> and in west India Nandanavana<sup>29</sup> in the

15 Divyāvadāna, edited by E. B. Cowell M.A. And R. A. Neil, M.A., p 427

16 Maurice Bloomfield, The Life And Stories of The Jaina Savior Pārśva nātha, p 168 16b Ibid p 70.

17 Mahābhārata vol vi edited by Haridas Siddhantavagis, p. 780 verse, 163

18 Nirayāvaliyo edited by A. S. Gopani M.A. and V. J. Chokshi B.A., p 2 verse 2

19. Ibid p 69 verse 90

20 Ibid p 63 verse, 81

21 The Uvāsagadasāo vol II tr by A. F. Rudolf Höernle, Ph.D., p 103 155

22 Nirayāvaliyo edited by A. S. Gopani M.A., and V. J. Chokshi, B.A., p 111 verse, 142

23 Uvāsagadasāo vol II p 106 163

23a. Cunningham's Ancient Geography edited by Surendra Nath Majumder M.A., p 104.

24. Haribhadra Sūri Samarāloca Kahā, tr by M. C. Modi M.A. LL.B., p 88.

25. Amara Candra Suri Padmānanda Mahākāvya, edited by H. R. Kapadia, p. 15 verse 11

25a. Haribhadra Suri op cit., p 39

26 Uvāsagadasāo p 166 verse 267

27 Ibid appendix p. 2

27a. Jaina Sutras, part I tr by Hermann Jacobi p 264

28 Uvāsagadasāo appendix, p 2

29 Ibid p 10.

30. Nirāvaliyo p 135

suburb of Bāṛavaī (Dwāṛakā), Polāsapura,<sup>31</sup> Pātālapura,<sup>32</sup> Moderapura,<sup>33</sup> Śākunīkāvihāra,<sup>34</sup> in the city of Bhṛgupura (modern Broach) in the neighbourhood of Naimadā, Vaidhamāna,<sup>35</sup> and in the southern India in the 11th century Koṅkonapuri,<sup>36</sup> Kopana<sup>37</sup> Śiavana Belgolā,<sup>38</sup> Pombucca<sup>39</sup> (modern Humcca), Baḷḷigāme,<sup>40</sup> Anekāntamata,<sup>41</sup> Kuppā-āṇi in the Soṇab tālukat, Banavasenād,<sup>42</sup> Heggale<sup>43</sup> (about seven miles from Buliyū in the Chitaldroog district), Śingeri,<sup>44</sup> Kolhāpur,<sup>45</sup> Bandanike<sup>46</sup> (also variously known as Bāndhavanagara and Bāndhava-pura), Dorasamudra,<sup>47</sup> Arasiyakere,<sup>48</sup> (a famous seat of Jaina culture in the Karnātaka country), were all noted as centres of Jainism in ancient and mediaeval India. The Jaina monasteries sprang up all over India in small towns and villages, devoting themselves to the diffusion of light—religious, academic and practical to train up their alumni for diverse vocations of life.

As we have noted above, the sites of the Jaina monasteries were selected in consideration of many geographical factors, all calculated to increase the accessibility and popularity of the centres of education. We notice below somewhat in detail the geographical factors exercising

31 Uvāsagadasāo, vol. II, p. 140, para 212

32 Rājaśekhara Sūtri, Prabandhakosa, vol. I, p. 26

33 *Ibid.*, Loc. Cit.

34 Merutunga Ācārya, Prabandhacintāmaṇi, vol. I, tr. by C. H. Tawney, M.A., p. 136

35 *Ibid.*, p. 134

36 Bhasker Anand Saletore, M.A., Ph.D., D.Phil., *Mediaeval Jainism*, p. 191

37 *Ibid.*, p. 192

38 *Ibid.*, p. 193

39 *Ibid.*, p. 200

40 *Ibid.*, p. 202

41 *Ibid.*, p. 204

42 *Ibid.*, p. 205

43 *Ibid.*, p. 205

44 Saletore, op. cit. p. 206.

45 *Ibid.*, p. 206

46 *Ibid.*, p. 207

47 *Ibid.*, p. 209, p. 211

48. *Ibid.*, p. 214

powerful influence on selected Jaina monasteries and their educational activities

The influence of geographical factors upon the rise and growth of some of the Jaina monasteries is noted below —

(1) Monasteries —

Geographical factors —

(1) Punnabhadda monastery at Chimpaka

(1) Water —inland bodies of water—  
pools wells<sup>49</sup> lakes ponds lotus pools<sup>50</sup>

(2) Vegetation —

(a) agricultural crops —  
rice wheat sugar-cane and lotus<sup>51</sup>

(b) Tropical Scrub jungle —  
gosiras-sandal red-sandrl dardara sandal  
various species of trees with right of tap roots  
upper roots stems bark single stems thick  
broad and round trees shooting leaves in summer  
thickets bushes bowers arbours aśoka trees  
kuśa-grass vikuśa-grass lakuśas chattropas  
śirīśas saptaparnas dadhiparnas lodhras dhavas  
arjunas nipakūṭajas kadambas savyas panasas  
pomegranates śālīs wine pulins tamalas priyakas  
priyangas puropakas rapa vṛkśas tilakas and  
nandī vṛkśas were encompassed by many creepers  
padmaka-creepers naga-creepers campaka-creepers  
mango-creepers forest-creepers vīsantika-creepers  
vṛtumuktaka-creepers jasmine-creepers śyama-creepers<sup>52</sup>

49 The Antagaḍadasāo And Anuttarovavāya-dasāo tr by L. D. Barnett,  
M.A., D.Litt. p. 1

50 Ibid p. 5

51 Ibid p. 1

52 Ibid pp. 44 p. 6 p. 7

## (3) Fauna —

Elephants, horses<sup>53</sup> buffaloes, oxen, rams<sup>54</sup>, cocks, capons<sup>55</sup>, parrots, peacocks, thrushes cuckoos, kobhagas, bhingārajas, kondalas, pheasants nandimukhas, kavilas, pingalakkhagas, ducks ruddy geese, kalahamsas, water-fowl<sup>56</sup>

## (4) Transportation -

high-roads, junction of three, four or more roads Vehicles chariots, palanquins, litters, cars and carriages<sup>57</sup>

(2) Monastery in the Sahassambavana garden in the suburb of Kam-pillapura

(1) Flora<sup>58</sup>

(3) Monastery in the garden of Sankhavana in the suburb of Āla-bhiyā

(1) „<sup>59</sup>

(4) Sālakotthaya Cheiya in the suburb of Midhiyagāma

(1) Flourishing abour of<sup>60</sup> the Māluka-creeper

(5) Duipalāsa<sup>61</sup> monastery at Kol-lāga located in the suburb of Vaniyagāma which is in its turn a suburb of Vaiśālī

(1) Soil, density of population & transportation-system

(6) Monastery at Nandanavana garden located in the north-eastern direction of Bāravai city

(1) Fauna —

Hamsas, deer herons water-fowl, ruddy-geese, thrushes and cuckoos<sup>62</sup>

53 The Antagadadsão And Anuttaravavāva-dasão, n by L. D. Bunch, pp 11 p 6 p 7

54 Ibid, p 1

55 Ibid, p Loc Cit

56 Ibid, p 3

57 Ibid p 2

58 The Uvāsagadadsão, vol II, n b A. L. Rudolf Hoernle, Ph.D., p 106, para 163

59 Ibid, vol I p 102 para 132

60 Ibid vol II appendix p 10

61 Ibid vol I pp 13

62 The Antagadadsão And Anuttaravavāva-dasão p by L. D. Bunch M.A., D.Litt p 13

(2) Landscapes —Levels crags  
caverns cascades declivities  
slopes and peaks <sup>63</sup>

(7) Monastery at Sīrivana<sup>64</sup> and according to other authority at Sahas  
sambavana <sup>65</sup> both located in the  
suburb of Polasapura

(1) Flora

(8) Monastery at Aśokavana located at Kṣīṭipratīṣṭhapura. (1) Inland body of water viz <sup>66</sup>  
the Godavari river

(2) Vegetation —mango-orchards  
containing mango-trees nimba trees  
aśoka trees trees of varied description  
and atimukta-creepers

63 The Antagaḍadaśo And Aṇuttarovavāya-daśo tr by L. D. Barnett  
M.A. D Litt. p Loc. Cit.

64. Ibid p 94.

65 The Uvāsagadaśo p 118 para, 180

66 Haribhadra Suri Samarāicca Kāḍ, edited by M. C. Modi M.A., LL.B.,  
p 40

## LECTURE IV

### THE JAINA MONASTERIES

#### THEIR ORGANIZATION AND ADMINISTRATION AND CULTURAL ACTIVITIES.

The Jaina monasteries were highly organised institutions managed and controlled by a hierarchy of officers. To trace their historical growth and development is a very difficult task owing to paucity of materials. Suffice it to say that there was an Executive Council corresponding to the Senate or the Court of the modern University. It looked after the general administration and conducted negotiations with the State in case of disputes. "The council who managed the temple of Shree Rishub Dev thereupon brought forth their copper-plates and other records to prove, in the royal court, the antiquity of their privileges" <sup>1</sup> We have already referred to the practice of king Vijaya's appointing a superintendent for Tipunusa Religious foundation—a fact which evidently implies the existence of State control over education. And there existed a variety of schools under patronage including those for the members of the royal household. Outsiders were also admitted to State schools. The task of administering the monasteries and controlling their policy was entrusted to an assembly of monks with the Siddha as their supreme head. This body corresponded to modern academic Council of Universities.

Śrī Yogīndra Ācārya in his "Paramātma Prakāśa," mentions Ācāryas, Upādhyāyas and Sādhus<sup>2</sup> are the three grades of munis. They together with the Ārhatas and Siddhas<sup>3</sup> constitute Pañca-Paramesti. According to Kundakunda Ācārya, the Siddhas are the foremost among the Jaina saints and are heads of ascetic bands. "Having repeatedly saluted the Siddhas, the foremost great Jinās and the saints a person may adopt asceticism, if he desires escape from misery."

<sup>1</sup> Alexander Kinloch Forbes, Rās Mālā, Vol. I, p. 117

<sup>2</sup> Śrī Yogīndra Ācārya, The Paramātma-prakāśa, tr. by Rishabh Dass Jain, F.A., p. 2, 7

<sup>3</sup> *Ibid*, p. 53, 200

<sup>4</sup> Śrī Kundakundācārya, Pravacanasāra, edited by A. D. Upadhyaya, p. 24

He prostrates himself before a (great) saint the head of an ascetic band.<sup>5</sup> Naturally a Siddha must be the supreme head of a Jaina monastery. Next in order of ranks is the Ārhat. The third in rank in the Jaina hierarchy of monks is the Ācārya—a learned scholar who has reached the highest stage of asceticism. The Upadhyaya holds an inferior position to the Ācārya and teaches the Vedas and secular sciences. The Ācārya is the adept who has reached the highest point of asceticism but has not yet attained to the status of the Ārhat. The Upadhyaya is the master whose chief duty is to instruct others and the Sadhu is the ascetic who follows the rules of asceticism. The Śramanas are ascetics who are versed in the scriptures and lead their life in strict conformity with the monastic rules and are expert in the interpretation of the sacred texts.<sup>6</sup> They also must have teaching responsibility in the monasteries.<sup>7</sup> We have to mention in the connection two spiritual dignitaries—Pravajya-dayaka and the Nirvāpaka—the former discharging the function of initiating novices in the ascetic fold and the latter rehabilitating the members guilty of misconduct, in the right course.

That preceptor at whose hands they accept the (ascetic) emblem is known as Pravajya-dayaka (i.e. the teacher who initiates them into the ascetic fold)—the remaining ascetics who help to re-establish them in the right course when they have committed certain defaults are called Nirvāpaka.<sup>8</sup> Each class of hierarchy of teachers mentioned above had distinct functions to discharge—a fact which will be clear from the following quotations. It must be noted that all the most obvious and useful duties of saintship are discharged in this stage for example—teaching and preaching the scriptures and reading and writing the books looking after the discipline of pupils travelling abroad and taking load.

#### THE CURRICULA IN THE JAINA MONASTERIES —

The curricula in the Jaina monasteries were encyclopaedic embracing Hindu Buddhist and Jaina courses of studies. The first

5 *Ibid* p 8

6 Śrī Kundakundācārya Pravacanasāra edited by A. N. Upadhye, M.A.  
p 30 verse no 32

7 *Ibid* p 33 verse no 63

8 *Ibid* p 283 verse no 10.

group included the Brāhmanic and the Art courses. The second group included the whole range of Buddhist courses and the third group the twelve Angas of the Jainas. The whole scheme of studies was remarkably adjusted to the needs of the scholars of all ranks—the high and the low pursuing secular or religious courses of studies. It admirably takes care of “G” and “S” factors. The Vedic or Brāhmanic, the Buddhistic and the Jaina systems especially took care of the aforesaid first factor or general native abilities and the Art courses of the “S” factor or specific abilities. Though these two terms were coined by Spearmann, these two types of intelligence were known to the ancient Jainas which they utilized in curricular construction.

A We learn from the Anuyogadvāra Sūtram that the following courses of studies were followed: the four Vedas, the Vedāngas, the Vyākaraṇa, the dharmas, the Lokāyata (Cārvāka), Sāṅkhya, Vaiśeṣika, the Saṁtāntia (a Sāṅkhya treatise), Rāmāyaṇa, Bhīmasurukṣa, Kautilya’s Arthaśāstra, Treatment of horses, the Science of chariots, Kāipāsika Śāstras, Nāgasūkṣmā, Kanaka-saptati śāstrā, etc.

B Buddha Śāsana (the Doctrines of Buddha)

C The seventy-two Arts<sup>9</sup> (These will be discussed in connection with the education of the princes)

D The twelve Angas of the Jainas which are as follows —

- 1 Ācārāṅga Sūtra
- 2 Sūtrakṛtāṅga.
- 3 Sthānanga
- 4 Samavāyāṅga
- 5 Vyākhyā Prajñapti
- 6 Jñātādharmakathāh
- 7 Upāsakadaśāh
- 8 Antakṛddāśāh
- 9 Anuttaraupapātikadaśāh
- 10 Pīśna-Vyākaranām
- 11 Vipāka-Śūtram
- 12 Drstivāda<sup>10</sup>

We do not know for certain which of the Jaina monasteries offered

9. Anuyogadvāra-Sūtra, p. 30

10. Anuyogadvāra-Sūtra, p. 32.

the encyclopaedic curricula including the Brahmanic the Arts as well as the Jaina courses of studies. We learn however from the *Prabandha Koṣa* vol. 1 that the seventy two Arts including the Vedas the Vedāṅgas Fine-Arts Military sciences and other scientific courses were offered to Āmī prince of Kanaṇṇ son of King Yaśovarman at the Jaina monastery at the city of Morera in Guzerat by Siddhasena<sup>11</sup>. It is however quite likely that all the important Jaina monasteries offered the whole range of encyclopaedic courses of studies with modifications to suit the needs of local society and individuals. We have not materials at our disposal to prove our contention. But we learn from stray references in the Jaina scriptures that eleven of the twelve Angas were offered in the following Jaina monasteries —

(1) Campa —In the Posaha house at Campaka Kamadeva received instruction in the Law from Mahavira his spiritual master<sup>12</sup>.

(2) Rajagṛha —The eleven Angas were also taught to novices young or adult in the Guṇasīla sanctuary at Rajagṛha. There a rich man of the name of Makai renounced the world and took to monastic life and studied the scriptures<sup>13</sup>.

(3) Vaiśālī —At Kollaga a suburb of Vanijagrama which was in its turn a suburb of Vaiśālī a householder of the name of Ānanda directly became a disciple of Lord Mahavira with some characteristic expressions of piety and devotion<sup>14</sup>.

(4) Benares —The Jaina sanctuary Kama Mahavana at Barānasi offered instructions in the eleven Angas. It is stated that King Ālakha of the above city joined on his retirement from active life the monastic order and devoted himself to an arduous course of studies<sup>15</sup>.

(5) In the city of Śrāvastī which was a centre of spiritual culture

11. *Rājāsēkhara*, *Prabandhakōśa*, vol. I p. 27

12. *Uvāsagadasāo* vol. I tr by A. F. Rudolf Höernle, p. 81

13. *The Antagaḍadasāo And Anuttarovavāyī Dasāo* tr by L. D. Barnett M.A., D.Lit. p. 85

14. *The Uvāsagadasāo* vol. I tr by A. F. Rudolf Höernle, pp. 6-10

15. *The Antagaḍadasāo And Anuttarovavāyī Dasāo* tr by L. D. Barnett, M.A., D.Lit. p. 96

in a very vitally important point in education. These views are diametrically opposed to the views that prevail in the field of education in the modern world of to-day in practice and not in theory.

The method of study that prevailed in the Jaina monastery was a comprehensive and rational one, there being five steps in the passage of the acquisition of knowledge, namely, rehearsal, repetition, interrogation, concentration and discussion. Study is fivefold: saying or learning one's lesson, questioning the teacher about it, repetition, pondering, and religious discourse.<sup>24</sup> The Jaina teachers especially valued the influence of repetition in imparting knowledge and the very word repeatedly occurs in the sacred text.<sup>25</sup> Over and above, following the method of five steps, the Jaina authorities utilized the biographical method in their extension lectures. They used to utilise a real or fictitious personality as a peg round which to weave their lessons on literary and moral subjects.

There is reason to believe that the Jaina monasteries made special provisions for the military and physical education of the princes and the children of the military classes. Invariably there was either a field attached to every monastery for the exercise of military students or there were public gardens reserved exclusively for this purpose, these were utilized by the monks to offer military instructions to their pupils. As in a modern military school, here the princes learnt military warfare from their professors, who in spite of their being monks, were versed in military arts. The teachers used to suggest remedies for pointing out defect in their movements and so forth. In teaching military science the teachers adapted their course of training to the mental aptitude of the students. We can get a clear glimpse into the state of things that prevailed in the field of military education in Jaina India. "He exhibited to the Lord the shooting of a doll on a wheel, shooting an invisible object by sound, the shooting at a target in water, the shooting of a clay-ball on a wheel with arrows, who showed *pādagaṭi*, carrying a sword and shield, having entered the shield like the moon in a cloud. He whirled rapidly a lance, spear, and club, giving the appearance of a fiery streak of lighting, revolving in the sky. He showed him knife-science with

<sup>24</sup> Jaina Sūtras, vol II tr by Hermann Jacobi, p 179, 4

<sup>25</sup> Śrī Yogindra Ācārya, *Paramātma-prakāśa*, tr by Rickhab Dass Jain, B A, p 59, 34<sup>1</sup>

all the knife positions expert in all the steps, like a dancer showing a dance. From devotion to his teacher and a desire to be taught by him showed Ajita Svamin his skill in other weapons also. Whatever was lacking in Sagara's arts the Master taught him. For such a man had such a teacher. So both engaged in activities according to their natures crossed the first period of life and travelled crossing the boundary of a village.<sup>26</sup>

The admission to the Jaina monasteries exactly followed the method of admission to the Vedic schools there being an officer with the title of Pravajya-dayaka who initiated the novices into the ascetic fold and there being another officer who looked after their moral conduct. The title of the latter was Niryaṇaka. We learn from the Pravacanasāra and the Mulaṇa Sūtra that an ethical code of conduct of a very strict type was applied to the guidance of novices of Jaina monasteries. Special respect was to be shown to teachers, senior monks and guests.

Standing up (when the elderly monks arrive) following them (when they are going) showing respect (to them) and removal of fatigue these accompanied by salutation and adoration are not forbidden for monks having auspicious resultant of consciousness.<sup>27</sup>

The Śramanas with concentrated mind, moral discipline and faith must regularly study the scriptures. He who is simultaneously applied to (the cultivation of) the trio of right faith, knowledge and conduct is said to have attained concentration and he has perfect asceticism.<sup>28</sup> The Jaina fathers consider the study of the scriptures to be of supreme importance. Application to the (study of) scriptures is of the highest importance.<sup>29</sup> The students of Jaina monasteries received their education, boarding and lodging free. Begging-tours were prescribed for the students. The teachers were required to follow a prescribed scheme of duties which will be evident from the following quotations. Preaching alone, right faith and knowledge, receiving and feeding the pupils and giving instruction in the worship

<sup>26</sup> Hemacandra, *Trisastīśalākāpuraṇacarita* vol II tr. by Helen M. Johnson, Ph.D. p. 71.

<sup>27</sup> Śrī Kundakundaśārya, *Pravacanasāra*, edited by A. N. Upadhye, M.A. p. 32, verse 47.

<sup>28</sup> *Ibid.* p. 30, verse 42.

<sup>29</sup> *Ibid.* p. 30, verse 32.

of great Jins constitute the course of conduct of monks with auspicious resultant of consciousness. In addition to the above duty, the following ten commandments are prescribed for the ascetics by the great Jinās. Violation of any of these commandments amounts to a default on their part. "Five vows, fivefold carefulness, control of five senses, pulling out of the hair, sixfold Āvaśyaka or essential nakedness, not taking bath, sleeping on ground, not cleaning the teeth, taking meals in standing posture and taking only one meal a day—these, in fact, have been prescribed, as the primary virtues of the ascetic, by the great Jinās."<sup>30</sup>

Mention is constantly made of various grades of academic honours such as the diploma of Pandita, Bahuśrūta and Doctorate degrees. Like the modern Universities, the Jaina fathers used to confer degrees on successful students. The title of Pandita used to be conferred on successful students of moderate attainments. It was by no means the highest degree in the Jaina University. Such a title used to be conferred on scholars of the Vikramaśīla University by the kings of Bengal. "Darauf wurde ihm zur Zeit des Königs Mahāpala ein schöner Aufenthaltsort, namens Vikramaśīla bewahrt."<sup>31</sup> We learn of this title from the Mahābhārata and the Buddhist sources, and the definitions contained therein do not show it to be the highest academic honour. It used to be conferred upon scholars not so much for their erudition and depth of learning as for their asceticism and purity of character. The Jaina temple of Aristanemi in Kanavatī, Guzerat, had pandits attached to it.<sup>32</sup> The inferiority of the diploma of pandita to a doctorate will be clear from the following quotation. "Representatives of all sects were summoned to revise the panegyric, and the teacher Hemacandra sent there his subordinate disciple the pandita Rāmacandra."<sup>33</sup> In the Vedic schools, too, the diploma of *Pandita* did not indicate the highest type of honour. This title used to be conferred upon a student studying in a Vedic school. This view is corroborated by the following quotation. "She was made

30. Śī Kundakundācārya, *Pravacanasāra*, edited by A. N. Upadhye, M.A. p. 25, verses 8-9.

31. Tāianātha, *Geschichte des Buddhismus in Indien*, tr. by Schiefner, p. 232.

32. Merutunga Ācārya, *Prabandhacintāmani*, tr. by C. H. Tawney, M.A., p. 97.

33. *Ibid*; p. 93.

over to a Paṇḍita named Vararuci for the purpose of study <sup>31</sup> Originally meant to signify asceticism the title *Pandita* came gradually to denote scholarship. The process of transition will be clear from the words of Lord Buddha. He who after examining both kinds of senses, internally and externally, is endowed with a clear understanding and has conquered evil and good (*kanhasukka*) such a one is called a Paṇḍita (wise) by being so <sup>32</sup> Buddhaghosa seems to support this view of Lord Buddha. His expression *pañḍiccam* is equivalent to erudition. We quote below from Buddhaghosa. Where the *substantival* form *pañḍiccam* is rendered erudition and paraphrased (Asl 147) as *pañḍitassa bhavo* the state of a wise person one who was discernment discretion one who has chosen that good part as contrasted with the average sensual person or foolish youth <sup>33</sup> According to Jaina authorities as we have noted it referred to asceticism. Gradually at a much later period the diploma of Paṇḍita came to signify academic honour and it used to be conferred even upon females on account of their scholarship and proficiency in all the sciences <sup>37</sup>

*The Master's degree* — The Jaina literature proper does not give us any explicit reference to the Master's degree although we have a good deal of information about it from the Buddhist sources. The following quotation proves the existence of Master's degree in Buddhist India during the life-time of Lord Buddha. He is a master of logical analysis a master in analyzing causal relations a master of grammatical analysis master in analyzing things knowable <sup>35</sup> It is probable though it is not certain that the Jainas followed the Buddhist practice of conferring Master's degree on competent candidates. We have it on record that the Buddhist Universities conferred the honour on the deserving candidates during the life time of the Buddha himself. In the seventh century the famous University of Nalanda used to confer this honour upon competent students. Above the Master's degree

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34. Merutuṅga Ācārya Prabandha-cintāmaṇi, tr by C. H. Tawney M.A. p 5

35. The Sutta Nipāta tr by V. Fausbøll p 90

36a. Buddhaghosa, The Expositor vol I tr by Maung Tin, M.A. p 330

36b. The Attanagalu Varisa tr by James D. Alwis, M.R.A.S. pp 23-24.

37. Hemacandracārya The Yogaśāstra, vol. I p 397 verse 95

38. Aṅguttara Nikāya vol. II tr by F. L. Woodward M.A. p 89

there was that of *Bahuśruta*, in between the degree of the Master and that of the Doctor. We have textual references to three distinct grades of this degree in a passage in the *Kalpasūtra* where we are told that the designation of *Bahuśruta* should be conferred on a versatile scholar, versed in different branches of knowledge, possessed of a keen interest in scientific pursuit, and a steady bent of mind, given to the habit of wandering from place to place in quest of knowledge.<sup>39</sup> This great academic distinction used to be bestowed on scholars who had already obtained the degree of Master of Arts and were prosecuting post-graduate studies below the requirements of a Doctorate. We have no knowledge of any Jaina monasteries conferring this degree on its students, but we do know from I-Tsing that the University of Nālandā habitually conferred this academic honour on competent candidates. The following passage will bear out our contention. "A person who has studied so far as this (book), is said to have mastered the grammatical science, and may be compared to one who has learnt the Nine Classics and all the other authors of China. All the above mentioned books are studied by both priests and laymen, if not, they cannot gain the fame of the well-informed (In much heard, *Bahuśruta*, or 'knowing much of the Śūtra')"<sup>40</sup> Only brilliant scholars of exceptional capacity were allowed to take this course. It was a coveted degree demanded of a minister of a king preparatory to his appointment. "In the city of Viśāla there was a very heroic king named Nanda. He had a minister named *Bahuśruta*."<sup>41</sup>

The Doctorate — Unlike the Master's degree the Doctorate is repeatedly mentioned in Jaina literature. Eminent Jaina church fathers like Hemacandra,<sup>42</sup> Śīldeva,<sup>43</sup> Bappahatti,<sup>44</sup> Abhaya-

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39. *Śhāvira Aṣṭa Bhadrabāhu Swami, Bṛhat Kalpa Sūtra*, vol. I, p. 117, verse no. 400.

40. I-Tsing, *A Record of Buddhist practices*, tr. by T. Takakusu, p. 180.

41. *Vikrama's Adventure*, tr. by Franklin Edgerton, part I, p. 33.

42. *Merutunga Ācārya, Prabandhacintāmaṇi*, tr. by C. H. Tawney, M.A., p. 123.

43. *Ibid.*, p. 98, 102.

44. *Ibid.*, p. 201.

suri <sup>45</sup> Jayamangala <sup>46</sup> Jayasena <sup>47</sup> Śīlaguna <sup>48</sup> Vijayasena <sup>49</sup> and others were recipients of this great mark of honour. A typical Jaina Doctor such as Hemacandra was characterised by thirty six marks. We read

In as much as his mind was grounded in all the received religious treatises and Upaniṣads and his body was adorned with the thirty six good points of a Jaina doctor his religious teacher formally conferred on him that dignity <sup>50</sup>. It is clear from the text that the requirements for the Doctor's degree in the Jaina monastery were of a comprehensive nature including a thorough knowledge of Jaina as well as Vedic literatures and Arts. By the by it is also evident that the candidates for Doctorate in the Jaina University were acquainted with the technique of research like their modern counterparts. Like them they too freely consulted the State records in order to prepare their theses. In support of our contention the following lines may be quoted. Then Kumudcandra seated in a litter and the Pandit Ratnaprabha on foot came into the Record office to write down thesis and the counterstatement. Kumudcandra had his thesis taken down by the officials of the Record office <sup>51</sup>. That this high degree of scholarship required in the recipient of a Doctor's degree was almost universal is evident from the works of I Tsing who gives us an idea of the standard that prevailed in the University of Nalanda. The priests learn besides all the Vinaya works and investigate Sūtras and Śāstras as well. They oppose the heretics as they would drive beasts (deer) in middle of a plain and explain away disputations as boiling water melts frost. In this manner they became famous throughout Jambudvīpa (India) received respect above gods and men and serving under the Buddha and promoting His doctrines. of such persons in every generation only one or two appear. These men could compose a work on the spot, whatever subject was required—such men could commit to memory the contents of two volumes having heard them only once <sup>52</sup>. From

<sup>45</sup> Prabandhacintāmaṇi p 196

<sup>46</sup> *Ibid* p 98

<sup>47</sup> *Ibid* p 167

<sup>48</sup> *Ibid* p 19.

<sup>49</sup> *Ibid* p 157

<sup>50</sup> *Ibid* p 129

<sup>51</sup> *Ibid* p 100

<sup>52</sup> I Tsing, A Record of Buddhist Practices, tr by T Takakusu pp 181-82,

two Arabian authorities of the ninth century A D , we can gather that the practice of conferring Doctorate was also in vogue in Ceylon "The king of this land has laws which are the ground work of Religion and Government of the country Here are Doctors, and Assemblies of learned men like those of the Hadiths among the Arabs The Indians repair to these Assemblies and write down what they hear of the Lives of their prophets, and the various expositions of the Laws"<sup>53</sup>

It is definite that this great honour was never conferred on any student for the mere volume of his learning originality and research were the most needful thing in a Doctor The prospective Doctor had to look for truth in primary sources available in the State library or in the libraries of the monasteries Kundakunda Ācārya composed his thesis in the State library

In the Jaina as well as the Buddhist Universities, the scheme of work for a Doctor was very arduous. There were good many research scholars or prospective Doctors who became eminent authorities. In later times, one such typical scholar was Buddhaghosa himself From the text it is clear that he looked for clarification and harmony of the truth of Buddhist philosophy. A good deal of elaborate study was needed for the purpose In a word, researches in a Buddhist University required thorough criticism of a doctrine, test of its genuineness, synthesis and interpretation "That which investigates impermanence, etc., is 'Search' (vicaya) 'Research' (pavicaya) shows increase by means of the prepositions 'Search for doctrine' is that which investigates the doctrine of the Four Truths"<sup>54</sup> and we quote again "In the exposition of 'investigation', the [kernel] of the word *cāṇa* expresses a going-about the object This is the primary meaning. 'Investigation' indicates general scrutiny The next terms with pre-fixes—anu-upa-vicāṇa indicate order and closeness in the investigation Next, 'mental adjustment' indicates the mind being fitted to its object as an archer fixes his arrow to the bow-string, and 'examination' is either a sustained consideration, or the opposite—want-of-consideration (anu-

53 Ancient Account of India and China by two Mahommedan Travellers, by Eusebius Reunando, pp 83-84

54. Buddhaghosa, The Expositor, vol. I, 11. by Maung Tin, M.A., p. 195.

pekkhātā an upekkhātā) <sup>55</sup> This anticipates the spirit of thoroughness comprehensiveness and methodical elaborateness which are characteristics of a modern student engaged in the serious work of research. Quotations too were in vogue For example Rājasekhara made quotations from Kalidasa's Kumarasambhavam in the body of his work Kavyamīmāṃsā

Education in the Jaina monasteries was a systematic never-ending process practised by scholars from the cradle to the grave. Those Jaina monks were perennial students learning things spiritual and mental through meditation devotion and study <sup>56</sup> John Dewey the great American educationist in a similar key characterized education as a continuous process Precisely the same view was held by Manu on the one hand and Lord Buddha on the other Manu required the Brahmin scholars to study the Vedas daily even after they have completed their courses of study in the technical sense Let him daily pour over those Institutes of science which soon give increase of wisdom those which teach the acquisition of wealth those which are beneficial (for other worldly concerns) and likewise over the Nigamas which explain the Veda. <sup>57</sup>

The Jaina monks like their mediaeval counterparts in Europe besides studying used to copy manuscripts of valuable books in their cells Thus they kept the torch of learning burning They used to go on preaching tours to different monasteries to deliver extension lectures before large audience of both sexes. This was the practice common to both the Buddhists and the Jainas and Lord Mahavira Lord Rābha Dr Hemacandra were all peripatetic teachers delivering their messages to mankind for their permanent good

We give below statistics on monastic education prepared from the pages of the Kalpasutra. Even making allowance for exaggeration we can get a fair idea of the diffusion of monastic education in India under the control of the Jaina fathers

55 Buddhaghosa, The Expositor vol I, tr by Maung Tin, M.A., p 189.

56 The Uvāsagadāsāo tr by A. F Rudolf Höernle, Ph.D p 61 verse 77

57 Manu tr by G Bühler pp 131-32 verse 19

I Lord Rsabha, the Kosalin had under him Rsabhasena as head of the community of	84,000 Śramanas	305,000 lay votaries with Śreyāmsa at their head	4750 sages who knew the 14 Pūrvas 9000 sages who knew Avadhī knowledge (c) 20,000 Kevalins (d) 20,600 sages who could transform themselves (e) 12,650 sages of vast intellect (f) 12,650 professors (g) 20,000 males who have reached perfec- tion (h) 22,900 sages who reached their last birth
II. Lord Aristanemi had under him Varadatta as head of a community of	18,000 Śramanas	169,000 lay votaries with Nanda at their head	(a) 400 sages and (b) 15,00 Kevalins who gained Avadhī know- ledge (c) 15,00 sages who gained transform themselves (d) 1000 sages of vast intellect (e) 800 professors (f) 16,00 sages in their last birth (g) 15,00 males who reached perfection
III. Lord Pārsva had under him Āryadatta as the head of a commu- nity of	16,000 Śramanas	164,000 lay votaries with Suvrata at their head	(a) 350 sages who knew 14 Pūrvas (b) 14,00 sages who gained Avadhī know- ledge (c) 1000 Kevalins (d) 11,00 sages who

IV Lord Maha  
vira had directly  
under him

(A)

(B)

The Lord had under him  
(1) Indrabhuti  
as head of the community of  
an 'excellent band of  
(2) and Śankhaśatakar  
as head of an excellent  
select band of

14 000  
male ascetics

159 000 male  
lay adherents<sup>58</sup>

could transform them  
selves  
(c) 600 sages who ac-  
quired correct know-  
ledge  
(f) 750 sages of vast in-  
tellect  
(g) 600 professors  
(h) 1200 sages who  
reached their last birth<sup>59</sup>  
(a) 314 advanced disci-  
ples possessed of a wis-  
dom next to perfection  
(b) 1300 disciples  
possessed of inductive  
knowledge  
(c) 700 disciples posses-  
sed of certain know-  
ledge  
(d) 700 possessed of the  
power of assuming a  
different form  
(e) 500 of large intellect  
(f) 400 disputants  
(g) 700 male disciples  
who after death obtain-  
ed perfect liberation  
(h) 250 who obtained  
super-celestial mansion

<sup>58</sup> Kalpasūtra, vol. I, p 274 p 278

<sup>59</sup> The Kalpa Sūtra And  
Nava Tatva tr by Rev J Stevenson, D.D pp 93-94

## LECTURE V

### THE EDUCATION OF WOMEN—ECCLESIASTICAL

The object of the present lecture is to offer to the audience an idea of education imparted to women as a preparation for ecclesiastical activities in Jaina India as far as it may be gathered from the available literature on the subject. It is clear that there were two distinct types of female education (1) The first type of education was imparted by nuns to prospective nuns in nunneries and to female lay votaries (2) The second type of education was imparted in palace schools by lay teachers at any rate under the control of lay teachers with the secular object of training the students in the various duties of life relating to the family, the State and the rest.

Before we begin our theme proper, it may not be amiss to add a few words as to the social position and dignity of women in ancient India during the Hindu, the Buddhist and the Jaina periods. It is verily a fact that the woman in ancient India was not a mere drudge or a slave. The truth is the reverse. The popular supposition is sadly erroneous here. Even Manu while upholding the doctrine of her inferiority was for maintaining her dignity. "In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons, a woman must never be independent"<sup>1</sup> What is really astonishing is that this same authority recommended the appointment of females in the service of the State—a fact which will be clear from the following quotation. "For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work"<sup>2</sup> The climax is reached in the following extracts where we get an idea not only of the dignity but also of the apotheosis of women. "Women must be honoured and adorned by their fathers, brothers, husbands and brothers-in-law who desire (their own) welfare"<sup>3</sup> and we quote again "Where

1. Manu II by G. Bühler, p. 195, verse 148.

2. *Ibid*, p. 236, verse 125.

3. *Ibid*, p. 85, verse 56.

women are honoured there the gods are pleased but where they are not honoured no sacred rite yields rewards <sup>4</sup>

Let us now turn to the consideration of the position and dignity of women in the Buddhist India. Frankly speaking it was not a very elevated one. The Buddha was against admitting them into his Church and at last he admitted a few at the repeated request of his disciple Ānanda. The Mahaprajapati Gotamī the Lord's step-mother was the first to be admitted into the order along with the five hundred Śākya princesses <sup>5</sup>

The Buddha did not think women to be fit for practical affairs of life because of their inherent intellectual inferiority. His attitude on this point will be distinctly clear from the following words of the text. Womenfolk are uncontrolled. Ānanda Womenfolk are weak in wisdom. Ānanda That is the reason that is the cause why womenfolk do not sit in a court of justice do not embark on business do not reach the essence of the deed <sup>6</sup>. And again It is impossible for a woman to be an emperor of the world but is possible for a man to be <sup>7</sup>. But once women were admitted into the Buddhist Order women of all ranks—royal consorts <sup>8</sup> females of aristocratic class <sup>9</sup> widows <sup>10</sup> cast off women <sup>11</sup> curtezans <sup>12</sup> and women of the lowest rank <sup>13</sup> in society were freely admitted by Lord Buddha into his Order. He rehabilitated them through a course of religious education into his Order and made them fit for honourable profession of preaching and teaching. But it must be noted that within the limited sphere of ecclesiastical activities the women once they were admitted were given a good deal of latitude.

4. *Manu* tr by G. Bühler p 85 verse no 56.

5. *Vinaya Text Pitaka* part III tr by T. W. Rhys Davids p 321 p 327

5a. *Psalm of the Early Sisters*, tr by Mrs. Rhys Davids, p 6 p 7

5b. *Sadharma Pundarikā* tr by H. Kern, p 256

6. *Anguttara Nikāya* vol. II p 93

7. *Further Dialogue of Buddha* vol. II p 191

8. *Psalm of the Early Sisters* pp 81-82

9. *Ibid* p 6 p 48 p 38

10. *Ibid* p 62 p 131

11. *Vinaya Text*, vol. II pp. 105 106 p. 108

11a. *Psalm of the Early Sisters* p 52

12. *Ibid* p 96

13. *Ibid* p 129 p 131

They were trained, encouraged and cheered up in their helpfully useful work of charity and popular benevolence to society

The Jaina fathers were extremely sympathetic in their attitude to women and admitted them freely into their Order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and women belonging to the common run of society. There was not only equality but also ascendancy and superiority of women to men in Jaina India,—a fact which is clear from the rather jarring note of protest from Dr Hemacandra, the great Jaina father who warns men to beware of women and who emphasizes the dependency of men to women in all phases of life in infancy, in youth and in old age<sup>14</sup>

Like the Buddhist nuns, their Jaina sisters held a subordinate position in the religious Order, though we do not have at our disposal, elaborate and systematic code regulating the inferior position of the Jaina nuns and their relationship. The nunnery of the Jainas was affiliated to the monastery and the Jaina nuns could almost rise to the position of a head of the community of nuns under an Arhat. Thus nuns Brāhmīsundarī,<sup>15</sup> Āryāyākīnī,<sup>16</sup> Puspakūla,<sup>17</sup> and Candrabāla and Salasa Revatī were heads of the community of Jaina nuns under the Arhats Rsabha, Aristanemi, Pārśva and Mahāvīra respectively. We do not have any authentic evidence if the nuns ever reached the status of Ārhats or Siddhas. The geographical factors exerted a powerful influence on the selection of sites for the Jaina nunneries. We again see here the influence of location, topography, rivers, soil, flora, fauna, and transportation system in the selection of sites for the nunneries. The Jaina nunneries existed at Campā,<sup>18</sup> Mithilā,<sup>19</sup> Rājagrha,<sup>20</sup> Śrāvastī,<sup>21</sup> Bāravaī<sup>22</sup> (Dvārakā), and in Kammasadhamma in the Kuru kingdom<sup>23</sup>

14 Hemacandra *Tisastisālākā-puṇḍra-Caritra*, vol II, ii by Helen M Jhonson, Ph D, p 298

15 *Kalpasūtra*, vol I, ii by Hermann Jacobi, p 278

16 *Ibid*, Loc Cit

17. *Ibid*, p 274

18 The Antagadadasāo And Anuttarovavāyā Dasāo, tr by L D Barnett, MA, p 98, p 100

19 *Ibid*, p 24

20 *Ibid*, p 97

21 The Kathākosa, ii by C H Tawney, p 13

22 The Antagadadasāo And Anuttarovavāyā Dasāo, p 84

23. Psalms of the Early Sisters, p 57.

The inland bodies of water such as river and lake influenced the selection of the site for nunnery in Campaka. The city of Campaka, now an obscure village near modern Bhagalpur was an ancient city famous for its commercial, political and cultural activities through the ages. It is mentioned in the Mahābhārata as a holy place<sup>24</sup>. But the Jaina fathers ascribe its origin to Konika or Ajataśatru, the son of Srenika Bimbisara who made it his capital. Then, being unable to endure his sorrow for his father, he left Rajagṛha and founded the new city Champaka. This Konika made the seat of his rule.<sup>25</sup>

According to Fa Hian, the fifth century Chinese Buddhist pilgrim to India, it was located on the southern bank of the river Ganges.<sup>26</sup> Rhys Davids in the Dialogues of the Buddha claims its site on the east bank of the river Campaka.<sup>27</sup> The city was semi-circular in shape and it was provided with all the facilities of the modern civilized life—buildings, excellent roads and the rest. The following quotation will bear us out. In those days at that time there was a city named Campa. It was splendid, tranquil and prosperous; city folk and country folk alike were happy there. It was thronged with population. Its field bounds were turned up by hundreds and thousands of ploughshares and displayed far reaching pleasant dykes. It was surrounded by a wall bent in a curve like a bow and decorated with cornices arranged in circles. Its bastions, rampart paths, doorways, gates and arches were lofty; its high roads duly divided. It contained markets and bazaars thronged with craftsmen, content and happy. It had open places, junctions of three, four or more roads and markets for goods adorned with diverse sorts of treasure. Its highways were thronged with princes. It was crowded with number of fine horses, fiery elephants and troops of chariots with palanquins and litters and with cars and carriages. Its waters were brilliant with beds of lotuses whose buds were newly bursting into bloom and it was fully decorated with fine white palaces.<sup>28</sup> Owing

24. Mahābhārata, vol. vi, edited by Haridas Siddhantavāgīśa, p. 780, verse no. 163.

25. Kathākośa, p. 178.

26. Fa Hian, A Record of Buddhistic Kingdoms, tr. by James Legge, M.A., LL.D., p. 100.

27. Dialogues of the Buddha, part I, tr. by T. W. Rhys Davids, p. 144.

28. The Antagadāsāo And Anuttaravāḍīyā Dāsāo, pp. 12.

to its excellent situation in the front of a land naturally fertile, Campā flourished in commerce and trade, and its citizens came to be noted for skill in agriculture, cattle-raising, etc. They became rich and prosperous and invested their money in contributing to the architectural excellence of the city and towards the course of religion in a variety of ways. As a rule, religion received great impetus from the public sympathy in the cities where people were placed above the common wants of life. Owing to the trade and commercial activities of the citizens of Campā they could afford to devote their leisure time and invest their surplus wealth for the cultural and religious activities of the city.

It is quite natural that the Jaina fathers will select site in such a city for nunneries where ladies of royal families readily joined the Jaina order. Thus in this city queen Kālī,<sup>29</sup> wife of Śrenika Bimbisāra, and the step-mother of Kunie or Ajātaśatru was converted and she joined the Jaina nunnery where she studied the Laws of peace and the eleven scriptures. Here in this very city queen Sukālī<sup>30</sup> another wife of Śrenika Bimbisāra and step-mother of prince Kunie joined the Jaina nunnery. Ajjā Candanā<sup>31</sup> was in charge of the nunnery at Campā.

The following nuns resided in the Jaina nunnery at Campā Mahākālī,<sup>32</sup> Kanhā,<sup>33</sup> Sukanhā,<sup>34</sup> Mahākanhā, Virākanhā, Rāma kanha, Piṣenākanhā,<sup>35</sup> and Mahāsenakanha.<sup>36</sup> Sivānandā, the wife of Ananda, a rich merchant at Vanijagrāma became the servant of Mahāvīra, the Jaina Ārhat when he visited the city.<sup>37</sup>

The city of Rājagṛha was a famous military city being encircled with five mountains.<sup>38</sup> This serves as an instance to show the religious

29. The Antagadadasāo And Anuttarovavāiyā Dasāo, p 98

30. *Ibid*, Loc Cit

31. *Ibid*, p 98, p 100

32-34. *Ibid*, p 101

35. *Ibid*, p 102

36. *Ibid*, pp 104-105

37. *Ibid*, p 106

38. The Uvāsagadasāo, vol II, p 41

39a. Further Dialogues of the Buddha, vol II, tr by Lord Chalmers, p 192

39b. The Romantic Legend of Śākya Buddha, tr by Samuel Beal, p 325.

and cultural activities of the military city encompassed with mountains. This famous capital of Magadha was an important centre of Jaina education being at once provided with a monastery and a nunnery the latter being associated with the name of Nanda the consort of Bimbisara who embraced Jainism there and practised severe asceticism for a period of twenty years. Her was not a conversion due to a mere emotional impulse she was thoroughly well versed in the Scripture.<sup>40</sup> Here again a noble lady Bhadda by name the daughter of the king's treasury entered the ascetic order after putting an end to the life of her criminal husband in the Robber's cliff at Rajagṛha. There is a romantic flavour mixed up with the devotion in the whole story which may be described as follows. She learnt the sacred text of the Niganthas in the local nunnery and left Rajagṛha for further knowledge receiving instruction from different wisemen at different places. When she found herself competent she challenged the captain of the Norm presumably Sariputra and at Śravastī she entered into a debate with the Sakyan recluse and assailed him with questions after questions all of which he answered with satisfaction. Then Sariputra took his turn and when Bhadda failed to answer his question she embraced Buddhism.<sup>41</sup> Here we find a wonderful specimen of female scholarship in ancient India comparable to that of Gargi who challenged the sages in the field of scholarship. The conversion of the girl Bhuya is equally interesting throwing a flood of light on the excellence of female education in ancient India. Then the girl Bhuya surrounded by her retinue went right through the midst of the city of Rajagṛha to the temple Guṇasīlī and having gone there she got out of the chariot meant for religious journeys and surrounded by the circle of the maid servants she went to her Lord Parswa who is greatly renowned in the world and having circumambulated him three times waited upon him.

The Lord Parswa who is greatly renowned in the world delivered to that girl Bhuya and to the great assembly the religious instruction. Having heard and bestowed to it she was greatly delighted and saluted and bowed down to him and having done so she spoke thus to him

40. The Antagaḍadasāo And Anuttarovavāyā Dasāo P 97

41. Psalms of The Early Sisters pp 64-66,

'I believe, venerable sir, in the Doctrine of the Nigganthas (and so forth, down to) I have stood for that

"She went to her parents, and having folded her hands she asked their permission exactly as in the case of Jamali in Bhagavatisūtra after dinner he consented to the renunciation of his daughter"<sup>42</sup> Then followed the formal admission of Bhuya into the Order "Then that girl Bhuya, being thus spoken to by the Lord Pārswa and becoming greatly delighted in the presence of Pupphachula nuns (and so forth, down to) become a self-restrained nun"<sup>43</sup> As in the Jaina monasteries it was also customary for the nuns to study regularly, "and wherever she spread her bed or seat for study she first of all sprinkled that place with water"<sup>44</sup> The case of Bhuya suggests two fundamental facts (1) First, like the Buddhist monastery co-education was practised in the Jaina monastery where sermon could be attended by the males and the females alike, and (2) Second, vehicles played an important role in the dissemination of Jaina culture and faith among the people

Benares, the sacred city was an abode of cosmopolitan culture Here the followers of different and even conflicting creeds met together and lived in a spirit of amity and concord The Hindus, the Buddhists and the Jains were there The Jainas had their monasteries and nunneries in this sacred city flourishing side by side with the temples of the Hindus and the Vihāras of the Buddhists We learn that the Suvaya nuns living at Benares used to beg their food from all classes of citizens—the high, the middle and the poor The nun Soma studied the eleven Angas such as Sāmaṃyā and others under the Suvaya nuns<sup>45</sup>

Jaina nunneries existed at Sāketapura, Kammasadhamma in Kuru kingdom, Bāravaī (Dvārakā), Polāspura, and at other centres

The Jaina nunneries served as places of relief and shelter to many a distressed lady in the high rank of life Thus it is on record that a widowed princess of a local royal household sought shelter in the nunnery of Śrāvastī against the evil design of her brother-in-law, the king of Sāketapura<sup>46</sup>

42 The Niryāvaliyāo, edited by A. S. Gopani, M. A., pp. 118-120, 153-156.

43 *Ibid*, pp. 121-122, 159.

44 *Ibid*, pp. 118-120.

45 *Ibid*, pp. 118-120, 153-156.

46 Kathākoṣa, p. 13.

The volume the magnitude as well as the excellence of culture attained by womanhood in Jaina India can be gathered even from the fragmentary evidence we have at our disposal. We have already cited an example of female scholarship of sterling merit in Jaina India. The arrangement for instructions in philosophy and theology given to female students in Jaina nunneries was as perfect as possible. We may add a few more examples to this glorious list. Nanduttara was another Jaina nun to challenge Moggallana another apostle of Lord Buddha. She came of a Brahmin family of Kammiasadhamma in the kingdom of Kuru. Having learnt the arts and sciences of her caste she joined the Jaina order. She gradually came to be known as a famous orator in which she must have acquired skill in the Jaina nunnery. In the debate with Moggallana she was defeated and embraced Buddhism.<sup>47</sup>

There was Baravai or Dvaraka celebrated in the Mahabharata and the Puranas as the capital of Lord Krishna. According to Jaina literature the city was twelve *yojanas* in length and nine *yojanas* in dimensions. The city is located on the extreme north western periphery of Guzerat and is on the immediate vicinity of the coast of Arabian sea. It had on its north eastern side Revayae (modern Girnar) the mountain full of floras and faunas of diverse kinds.<sup>48</sup>

Queen Prumavai of Baravai was admitted into the Jaina order by saint Arishtanemi. She plucked her own hair and was handed over to the nun Valbhini for training in the laws of peace and in eleven scriptures. She led the life of a nun for full twenty years and then starved herself to death.<sup>49</sup>

Queen Gori consort to Kanhe Vasudeva king of Baravai also renounced the world and joined the Jaina order.<sup>50</sup> In this city princess Mulasiri wife of prince Sambe son of king Kanhe renounced the world and joined the Jaina order.<sup>51</sup> These significant and glorious examples emphatically illustrate the magnitude of the influence of Jainism in the field of spiritual culture. Jainism affected the very springs of life

47. Psalms of The Early Sisters, p. 57

48. The Antagadadaso And Anuttarovavaiya Daso pp. 12-13

49. Ibid p. 84

50. Ibid Loc. Cit.

51. Ibid Loc. Cit.

to the extent of persuading the members of the softer sex to give up a life of luxury and ease in favour of a life of stern asceticism because the latter leads to emancipation. Aggimittā was converted in the presence of Lord Mahāvīra in the Sahassambavana garden in the town of Polāśpura <sup>52</sup>

We do not have detailed account regarding the Jaina nunneries in the different parts of India. Happily for us the Kalpasūtra has recorded statistical account of the activities of Brāhmīsundarī, Āryāyāksinī, Puspakūlā and Candrabālā and Salasā Revatī the five nuns under the leadership of Ārhat Rsabha, Aristanemī, Pārśva and Mahāvīra respectively. Even making allowance for exaggeration if any, we can safely conclude from the statistical account given below that the nuns were very numerous numbering 378,000, and 12,170,00 female votaries and 45,000 female disciples who had reached perfection. We give below the statistical table prepared from the pages of Kalpasūtra —<sup>53</sup>

	( 1 )	( 2 )	( 3 )
(I) The Arhat Rsabha, the Kosalian had under him nun Brāhmīsundarī as head of the community of	300 000 nuns	554,000 female lay votaries with Subhadra at their head	40,000 female disciples who had reached perfection.
(II) Arahat Aristanemī had under him nun Ārya Yaksini as head of the community of	40,000 nuns	336,000 female lay votaries with Mahāsuvrata at their head	3,000 female disciples who had reached perfection.
(III) Arhat Pārśva had under him nun Puspakula as head of the community of	38,000 nuns	327,000 female lay votaries with Sunandā at their head	2,000 female disciples who reached perfection.

52 Uvāsagadasāo, vol. iii, p. 140, para II

53 Kalpasūtra, vol. I, 11 by Hermann Jacobi, p. 284

(IV) Lord Mahavira had under him nun

1) Chandrabala as a select band of 36,00 female ascetics.  
head of a community of

2) And nun Sala an excellent select  
sā Revati as head band of 318 000  
of a community of female lay adherents<sup>54</sup>

The Lord Mahavira himself had directly under him 14 females who obtained perfect liberation on death

We learn from Hemacandra's *Trisaṣṭīśalākāpuruṣacaritra* that 300 000 nuns and 551 000 lay women existed in India.<sup>55</sup> From the statistical table cited above we get a glimpse of the tremendously effective type of spiritual culture affecting the female life in Jaina India—a glorious movement of education of which any age or country in the world could be or should be proud

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54 The *Kalāpasūtra* And *Nava Tattva*, tr by Rev J Stevenson, D.D pp 93-94

55 *Trisaṣṭīśalākāpuruṣacaritra* vol I p 358

## LECTURE VI

### EDUCATION OF WOMEN—LAY

In this lecture we propose to discuss the education of female lay scholars imparted outside the pale of the Jaina nunneries for secular purposes. The Family, the State and the School were vitally interested in the education of the lay scholars. It was universally prevalent, intensely practical having a sound psychological basis. The nuns who joined the Jaina Order were women of mature age as a rule, and consequently, they were thoroughly fit for their task, being well versed both in secular and sacred learning. There was a sound knowledge of child and adolescent psychology in the background of the process of education they imparted to their students. The physical and mental growth of the child is gradual and not sudden. The following quotation will give us an idea of their knowledge of child-psychology. "Twins Yaśasvin and Suiṇpā were born. Having the (same) joints, figure and colour (as their parents), a little shorter lived, they gradually attained growth, like strength and intellect. Together they gradually grew up like intellect and vigour"<sup>1</sup>. The characteristics of physically growing child are restlessness, exuberance of energy, playfulness and hardness. In brief they are fond of sense and motor activities and are restless owing to the urge of inner energy. During this period their emotions of love, and anger are also manifested. "These grew up gradually, playing here and there, very strong, very energetic, like young elephants on the Vindhya Mountains.

"The passions, anger, etc., of the twins appeared like grains of lac on asvattha trees, gradually, gradually"<sup>2</sup>. Though the physical, emotional and mental traits are gradually manifested in the growing child these continue to grow unmitigated in an ideal child born of ideal parentage.

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<sup>1</sup> Hemacandra. *Trisastiśalākā-puruṣa Carita*, vol II, 11 by Helen M. Johnson, Ph.D., pp 98-99.

<sup>2</sup> *Ibid*, p. 148.

An elaborate and an almost astonishingly modern description of the eight stages of the human life is given in the Uvasagadasao. There are according to this Anga eight stages of development altogether each logically following the other. The first stage contains seven days commencing from the birth of the child. This is a period of pure inactivity during which the child does not respond to outside stimuli and all its senses are totally inactive. The second stage is the stage of playful activities during which the child cries laughs and coughs in a word responds to outside stimuli. It is a period of restlessness and motion. This is followed by the third stage the stage of experiment on the part of the child—through the help of its parents or others. The fourth stage is the stage of unaided walk—the stage of independent motion on the part of the child. Then follows the fifth stage which is associated with the fitness of the body and the ripeness of the mind—a stage of life when the child is pre-eminently fit to learn the acts. The following quotation supports our statement. Eight stages of man (*purīṣa bhūmiya*) he designated the following eight developmental periods of man the dull stage the playful stage the experimental stage the erect-stage the learning-stage the ascetic stage the Jina stage and the prostrate stage. What he means is this beginning with the day of birth for (a period) of seven days till they come out of a condition of mental obstruction (living) beings are dull (*manda*) or semi-conscious (*momuḥa*). This he calls the dull stage (*manda bhūmi*). Afterwards those that have arrived (in the present birth) from a state of torment (in a previous existence) perpetually cry and scream while those that have come from a state of happiness laugh in the perpetual recollection of it. This he calls the playful stage (*khudda bhūmi*). Then when they attempt to walk along on the ground holding on the hands or legs of their parents or to a bed or stool that he calls the experimental-stage (*vimamsabhūmi*). The time when they are fully able to walk on their feet he calls the erect-stage (*ujugata bhūmi*). The time when they are made to learn the arts he calls the learning stage (*śekhā bhūmi*). The time when leaving their houses they devote themselves to a life of ascetic mendicancy he calls the ascetic stage (*Samana bhūmi*). The time when after a continuous course of ascetic practices they attain perfect knowledge he calls the Jina-stage (*Jina bhūmi*). When a mendicant becoming a prostrate Jina no longer

ger speaks (i e , begs) anything, showing thereby that he has become an ascetic who is passed all wants, that he calls 'the prostrate stage' (punna-bhumī) ”<sup>3</sup>

From the above description it is quite clear that the Jaina theorists in the field of education had a sound, profound, and scientific knowledge of child psychology and adult psychology without which it is impossible to frame a scheme of education. Education, after all, is for man , and not man for education. A further light is thrown on this aspect of the question in a quotation inserted below from Hemacandra on the physical growth of an aristocratic lady. “He had a wife, named Laksmana, who had all the favourable marks, surpassing the moon in fascinating beauty of face. Though possessing a body which was an unequalled stream of loveliness, she rained only nectar with her eye and speech. Walking very slowly, she made mellows grow at every step with her feet, as it were. Her brow and gait were curved, but her mind was not crooked , her waist was small, but not the wealth of her intelligence. The important virtue of proper behaviour adorned like a general, her entire army of virtue surpassing everything ”<sup>4</sup>. It is a common knowledge that adolescent girls are notorious for wildness, looseness, desire for promiscuous company and sexual eccentricities. These are universal prevailing in all the ages, in countries, and in all stages of culture , and the ancient India was not exception to the rule. We read in the Prabandhakosa, vol I, the story of Varudatta, the daughter of a serpent king indulging in youthful pranks with fourteen mates of her own age <sup>5</sup>. Taking into account the physical, emotional and mental traits of the females from their birth to adolescence, it was quite natural for them to attend the art School in their girlhood to early adolescence. For the curricula of the art-Schools were of such nature as to fit these well into their physical, emotional and mental traits. Naturally the Jaina fathers prescribed the art education for the girls in their girlhood instead of Vedic education. The Vedic education was to be superimposed upon the art or primary and secondary education.

3 The Uvāsagadasāo, vol II, tr by A. F. Rudolf Hoernle, p. 23

4 Tisastisālākā-puṇḍarīka-Carita, vol II, pp 315-316

5 Rājasekhara Sūri, Prabandhakosa, vol I, p. 87

The course of studies prescribed for females were eminently practical and physiologically sound having a special eye to the mental aptitude of the students and their prospects in the future as members of the State of the Church of the School or of the Family. It may be added that music was also included in the scheme of studies and those who had special aptitude for it specialized in it. Gandharvadatta has been brought up in the city of Gandharvas. She is skilled in all the Arts but more especially in music.

Let there be at Campa a musical competition every six months. At it Candharvadatta will sing the narayanastuti.<sup>6</sup>

Specialization was in vogue very much as it is to-day. Students pursued a thorough study in a particular branch of knowledge which was quite in harmony with their practical bents of mind—some specialized in painting some in dancing others in singing and so forth. This is typically illustrated by the story of the princess Śrīmātī whose sorrows were soothed by her learned and skilful nurse by means of depicting the story of her life-story on a piece of canvass. Associated with the knowledge of painting was the knowledge of geography and of city transportation system and others. The story referred to may be given in the following words. One day Śrīmātī had gone to a pleasure-garden and her nurse named Pandita seized a favourable opportunity and spoke to her privately. When I know your grief I shall proceed to the business of curing it. She then told Pandita an exact account of her former life like a man making confession to a good guru. Having represented Śrīmātī's story on a canvas by pictures Pandita learned in strategy went quickly to display it outside.<sup>7</sup> The same story is repeated in the Mahapurana by Puṣpadanta a tenth century writer. He represented Śrīmātī drawing herself the portrait of Lalitanga her lover on a piece of canvas and handed it over to her nurse to find out the whereabouts of her lover.<sup>8</sup> An inter

6 Professor Félix Lacôte, *Essay on the Guṇadhyā and the Bṛhat Kathā*

7 *Triṣa ṛśalākā puruṣa-Caritra* vol. II p 60

8 Puṣpadanta *Mahāpurāṇa* vol I edited by Dr P. L. Vaidya chap 22,

esting story of romantic import similar to the story of Pānditā is related by another authority, Haribhadra Sūri in his *Samāñicca Kahā*. Here we are all told how the nurse Madanalekhā relieved the mind of her ward princess Kusumāvalī by painting a picture of her mind on a canvas. The story is given in the following words: "Then Madanalekhā brought the painting board with a brush and said to Kusumāvalī:

My lady, the prince is fond of painting, so my lady paints here a female swan, who is separated from her proper partner and is therefore anxious to see him. Then understanding the opinion of Madanalekhā she smiled a little and painted the female swan as was advised. Madanalekhā also wrote upon it the *Dwipadikhandā* suggesting the condition of Kusumāvalī." Thus Hemacandra, Puspādanta and Haribhadra Sūri all advocated the story of painting for young adolescent girls or ladies for expressing adequately and concretely their life-stories and emotions such as love so predominant in them in their first bloom. Thus painting for them has practical utility of winning the hearts of their lover and in solving the adolescent problem of choosing and winning life's companion. Rightly enough music and painting constituted important items of liberal education in those days of yore. They provided men and women not only with a source of innocent recreation, but also with a stimulus to the development of imagination without which no culture can be perfect. Over and above there was also an element of utility in the matter of matrimony.

As we noticed before sense and motor activities are predominant in girlhood and in adolescence owing to surplus energy. Dancing, games and physical education courses of the Art School were of immense value in satisfying the physical needs of the young girls and early adolescents. Naturally, organized games and physical exercises formed an item of their courses of training in the art-school. The princess utilized their skill in physical exercises, games and in dancing in the proper use of their pastimes, recreation and in physical exercise. We quote below to support our statement: "So was the harem of princess, who were averse from the ball-play, who gave up the activities of painting, who stopped all music and dance."<sup>10</sup>

9 Haribhadra Sūri, *Samāñicca-Kahā*, tr. by M. C. Modi, M.A., LL.B., p. 80.

10 *Ibid*, p. 23.

A few gifted scholars alone could master the encyclopaedic courses in the art school which according to Jaina fathers are seventy two<sup>11</sup> and according to the Brahmins sixty four<sup>12</sup>. These courses comprising 3 R's languages fine Arts music painting pictography dancing, physical exercises such as games military exercises sciences such as astrology astronomy and other courses were pursued by female-students gradually as they developed physically mentally and emotionally as they grew in years. Hence the courses in the Art or Vernacular Schools were properly adjusted to the needs of the growing female scholars. The Jaina fathers also included the Vedas and the Vedangas in the curricula of the Art School. The following paragraphs from the Kathakoṣa will substantiate the above statement. In the country Vidrabha there was a city named Kuṇḍinapura. In it was a king by name Bhimaratha. He had a wife Puṣhpaurṇī. As they were living together in loving union they had a daughter born to them the child was called Devadantī. She grew every day like a digit of the moon in the white fortnight. In due course she was sent to a teacher of accomplishments to acquire knowledge and she gradually became clever in all learning.<sup>13</sup> Education was by no means a monopoly of the Brahmins Kṣatriya and Vaiśya females too enjoined the blessings of higher learning and culture. We have evidence of higher education on the part of a girl belonging to the Vaiśya class who by a single scribal alteration converted a man doomed to death by her father into her husband. There is a romantic and poetic flavour about the whole story which is given below. In the meantime the daughter of that merchant, Viṣa by name came there to worship the God of love. She saw Damanaka with his broad eyes and broad chest and while she was looking at him her eye fell on her father's letter she took it from the end of his stick and read it. It ran as follows. Health and prosperity Sagarapota from the cattle farm lovingly embraces Samudragupta and tells him what is to be done.

Before he has time to wash his feet you must immediately bestow on this man Viṣa (poison) and so make my heart free from the thorn of pain.

11a. Anuogadāra, p. 30

11b. Prabandhakoṣa, vol. I p. 27

12. Lalitavistara, tr. by Dr. Rajendra Lal Mitra pp. 186-188

13. The Kathakoṣa tr. by C. H. Tawney, M.A. p. 195

She thought 'No doubt my father has found here a bride-groom fit for me, as for the marriage having to be performed this very day, it means that to-day is an auspicious day, so the marriage must take place to-day. As for the order that Visha is to be given, in his eagerness he has written an anusvara instead of the long a' so I will put it right, Having thus reflected, she took some collyrium from her eyes and made the letter ā instead of a dot, and sealing the letter up again, she left it as it was and went home"<sup>14</sup> The Art-School was attended not only by the Kṣatriya and the Vaiśya girls, but also by the Brahmin sisters prior to their learning the Vedic sciences. Thus it proves clearly that even in Buddhist period it became the fashion among the Brahmins especially the girls to attend the vernacular schools before receiving instruction in the Vedic sciences. 'She, too, faring in the past as the fore mentioned Sisters, was, in this Buddha age, born in the kingdom of the Kurus at the town of Kammāsadamma, in a Brahmin family. And when she had learnt from some of them then Arts and sciences, she entered the order of the Niganthas"<sup>15</sup>

We have also authoritative evidence in the Skandapurāṇa supporting the views that a Brahmin girl, daughter of Hariswami of Benares joined the art-school where she excelled in fine arts<sup>16</sup> The universal popularity of dancing and music is clearly stressed in the Agnipurāṇa which speaks highly of the teacher of Fine Arts and assigns him a residence in the heaven<sup>17</sup>

Education of all grades from the primary to the higher was not denied even to the menials in society during the Jaina period of which we have evidence in the Prabandhacintāmaṇi. The females in the higher institutions of learning received secular education. We learn from the Prabandhakosa, vol. I, that Madanamamajāri, the daughter of king Kuntibhoja of Vijayapura was versed in the higher branches of learning and she wrote from behind the screen five hundred śloka of a book composed by a Digambara saint. This instance proves that the princess was competent enough to be engaged even as a scribe "राशिकम्-

14 Kathākosa, p. 172

15 Psalms of the Early Sisters, p. 57

16 Skandhapurāṇa, 4th canto, edited by Kālikīṣṇa Mandal, p. 729.

17 Agnipurāṇam, edited by Pandit Pañchānan Tarkatātṇa, p. 402, verse 54.

अस्मत्पुत्री मदनमञ्जरी नाम लिखिष्यति जयनिकान्तरिता सती । विगम्यरेण ग्रन्थाः कर्तुं मारेमे । राजपुत्री पञ्चशतीं लिखति ।<sup>18</sup> Women were also versed in varied languages and costume of different countries as the following quotation shows "नानादेशयेण भाषाविचक्षणः शराङ्कमुखीर्विशालनितम्बस्थलास्ताम्बपुष्पा घययाः स्त्री ।"<sup>19</sup>

Even a widow of tender age though very wise and well versed in all the śāstras and skillful in the art of speech is also acquainted with the domestic work. Such a learned widow not only keeps herself busy with house-work but also causes others to be engaged in such a work.

‘आमञ्जस्य च चाम्पलदेनास्त्री घालविषया घामिनी उचितम् सधरात्मविदुः । तमया गृह व्यापारान् करोति कारयति ।’<sup>20</sup>

We already cited examples of educated ladies seeking employment in royal households. We may now refer to an instance of an old female cook receiving the blessing of culture. The case is given in the following authoritative words. When she persisted in this endeavour there was produced in her intellectual ability and so after she had to a certain extent studied the three Vedas the Raghuvamśa the Kamaśāstra of Vātsyayana and the writings of Canakya on morals and the principles of Government she went with her daughter named Vijaya who was in her fresh youth and learned.<sup>21</sup>

During the period of the ascendancy of the Jainas in India it is patent that the Family the Church the School and the State served as powerful agents for the spread of education among women. We are told in the Mahapurāṇa how Sundarī a princess learnt various Arts from Bharata the son of King R̥ṣabha. Jaina literature does not explicitly refer to the state of education for the lay females in the nunneries but it does so implicitly and we have an incidental reference to princess Gangasena of Gangapura receiving religious instructions from Chandrayasas a local abbess.<sup>22</sup>

We are quite in the dark about the School buildings and

18 Rājasekhara Suri Prabandhakośa, vol. I p 64.

19. Ibid p 92

20 Ibid p 100

21 Prabandhacintāmaṇi p 63

22 Kathākośa p 116

equipment of the art-school for the girls. We have references to the use of writing-tablet in the art-school in the *Lalitavistara*,<sup>23</sup> the *Jātakas*,<sup>24</sup> Kālidāsa's *Raghuvamśa*<sup>25</sup> and in Alberuni's *India*,<sup>26</sup> vol I. We also learn from the *Prabandhacintāmanī* the use of notice-board and white chalk in writing purposes.<sup>27</sup>

That the diploma of *Panditā* used to be conferred upon the competent lady-alumni of the higher institutions of learning is evident from the word "Pandita" being prefixed to the names of some of the females. Besides such Pandita could compose poems or make up the lost portion of a manuscript on the spot which even her learned father could not recover. We quote below in support of the above statement. "While the Pandita was reproaching him in these words King Bhoja burnt that original draft in the blazing fire. Then the Pandit was doubly dispirited and doubly crest-fallen, and he flung himself down on an old couch in the back part of his palace, and lay there sighing deeply. His daughter Bālapanditā roused him from his stupor with loving attention and made him bathe and eat and drink, and then remembering the first half of the *Tilakamañjarī* from having seen the writing of the first draft of it, she wrote it out, and the second half she composed anew, and so completed the book."<sup>28</sup>

Co-education seems to have prevailed in the Jaina Art-schools as well as in the monasteries. The case of Bhuya to which reference has already been made is a typical instance to the point. She attended extension lectures along with males at the Gūnasīla monastery at Rājagṛha. The extension lectures of the monasteries, it appears, used to be attended by audience of both sexes. The abode of Kanva, the god-father of Śakuntalā described in the immortal drama of Kālidāsa seems to have been an ideal co-educational hermitage. This co-education was of a very restricted type, but it was nevertheless there. From Kālidāsa's *Vikramorvaśī* and *Śakuntalā* we get an idea of Kālidāsa's

23. *Kathākośa*, p. 116

24. *Lalitavistara*, p. 182

25. *Jātakas*, vol I, 11 by Chalmers, p. 275

26. Kālidāsa's *Raghuvamśa*, canto XVIII

27. Alberuni's *India*, vol I, 11 by D. E. C. Sachau, vol I p. 182

28. *Prabandhacintāmanī*, p. 36

29. *Ibid*, p. 61.

views regarding the educational activities of the hermitage. The hermitage was a co-educational institution admitting males and females where they received both theoretical and practical education in a spiritual atmosphere to fit them for their future vocations.

From the above we are in a position to conclude that co-education was in vogue in ancient India and among others the Jaina educationists effectively helped it through their various agencies of education. Specialism was incessantly praised in the field of education and what is really astonishing physical and even military training were given to women. It is implied in the Jaina literature as the whole range of seventy-two Arts were prescribed for the females. Females were not debarred by the Jaina fathers from receiving the same kind of education with the males. The Jainas recognized the equality of the two sexes. Only individual interests, aptitudes, temperaments, tastes and needs determined the type of education to be pursued by any student. Needs of society, State and industry also were taken into account. The same view was advocated by Rajaśekhara in his *Kavya-mimamsā* which was referred to in our introductory remark. The educated women filled important positions in the family, the school or higher institutions of learning, in the church or nunnery and in the State. Briefly speaking they were not a burden to society but were its active members and did much for the cultural, mental, moral and social upheaval of the country in ancient and mediæval India and their education was vitally related to the realities of life. Thus we get an edifying sketch of female education prevalent in ancient India among the Jainas—a sketch which may be read with interest and profit even by moderns of our scientific age. Here we get a graphic illustration of sound theories of education on an elaborately comprehensive scale. All honour to our venerable ancestors who could think so much and do so much in those hoary days of antiquity.

## LECTURE VII

### THE EDUCATION OF THE PRINCES.

In a truly platonic spirit as it were the ancient and mediaeval rulers of India approached the problem of the education of the future guardians of the States or more explicitly the princes and the princesses on whom the destiny of the country mainly depended, in a spirit of conformity with scientific principles, all the more so in an aristocratically and autocratically governed States of India. Those autocratic rulers of India were in most cases themselves highly cultured and rightly enough they appreciated the benefit of learning and patronised it with judicious liberality. But education like charity begins at home, and they began by bestowing an elaborate attention to the education of their children from the cradle or more exactly from the embryonic stage in the womb. The future mother was well fed, well provided with light, refreshment, recreation, and an atmosphere favourable to the health of the foetus. This reveals both an insight and foresight and a true understanding of the nature and the magnitude of the problem of education in the true sense of the term. From a passage quoted below we can form an unmistakable idea of the thorough knowledge of the prenatal conditions that must be fulfilled by an ideal mother. Thus the consort of Andhaga-Vanhi, king of Bāravaī took special care during her pregnancy stage. "She nourished herself according to place and time with substances neither too chill nor too hot, nor too acrid, nor too pungent, nor too astringent, nor too sour, nor too sweet, but pleasant in seasonable use, with food, covering, perfumes, and garlands, such as were good for the unborn babe, moderate, wholesome, nutritious for the unborn babe, using special and soft beds and couches, staying in pleasantly retired and agreeable places of abode, her longings excellent, her longings fulfilled, duly honoured, entirely gratified, dispelled, and removed, free from sickness, sorrow, delusion, dread, and terror, she comfortably carried unborn babe. Then, after the passing of nine months and seven and a half days and nights, queen Dharini bore a baby delicate of hands and feet, his body perfect and in no wise lacking in its

five organs of sense excellent in the marks of distinction and token sweet of aspect as the moon, lovely and pleasant to behold a goodly form <sup>1</sup>

The Jaina fathers were far ahead of the modern psychologists in their advocacy of the gradual growth of the human organism from the embryonic stage to its maximum period of growth in the adult period. Then the embryo grew secretly day by day in lady Siddhartha's womb like the seed vessel in the calyx of a lotus <sup>2</sup>. We have already noticed in connection with our sixth lecture the eight stages of life which pertain to both sexes. We may further note that of these the first five stages of development come within the purview of the pre-school stage which may broadly be distinguished into two: (1) there is the stage of inactivity followed by (2) the stage of response to external stimuli. There is a Buddhist legend about a Brahmin illustrating the period <sup>3</sup>. Dr Fergusson refers to a relevant portrait in the following words: In the chamber on the right or east side of the sanctuary are sculptured a pair of partly sitting figures both with rich head-dresses: the woman holds a child on her knee apparently amusing it with a toy held in her right hand: to the right and left of them are female slaves with chauries whilst one beholds a parrot and a fruit. Below are eleven small figures some of them making rams but others wrestling and some playing on musical instrument for the child's amusement. This is probably intended to represent the infancy of Buddha nursed by his mother Mayadevī (or Māhaprajāpati) with a peculiar headdress who sit by his father Śuddhodana <sup>4</sup>. This practice of amusing the infants with ball and musical performances by expert ladies resemble very well the modern kindergarten ideals in ancient India. In the third stage of development, the young child learns to walk with the aid of the nurse. The point was stressed by Kalidāsa in his *Raghuvamśa* where young Raghu is described as learn

1 The *Antagaḍadasa* And *Anuttaravavāṇīya-dāśa* tr by L. D. Barnett pp 25-26

2 Hemacandra *Triṣaṣṭīśālikā puruṣa-Caritra*, vol II tr by H. Jen M. Johnson, Ph.D. p 258

3 The Romantic Legend of Śākya Buddha, tr by Samuel Beal p 316

4 James Fergusson D.C.L. and James Burgess *The Cave Temples of India* p. 333-334.

ing to walk and utter half hazard way from the nurse or demi-mother by holding her finger<sup>5</sup> In the fourth stage it can stand on its own legs and walk about unassisted The second and third and fourth stages of development from infancy to childhood is described in the Antagadadasāo in connection with the rearing of Lord Gotama, prince of Bālavai (Dvaravatī) in his infancy as follows "Now little Goyama was attended by five nurses to wit, a wet-nurse, (a2-bath-nurse, a tining-nurse, a lap-nurse, and a play-nurse-also by many—women of diverse lands, in foreign garb skilful and accomplished, well-trained Surrounded by this goodly throng of slave-girls and band of maids, encompassed by eunuchs, messengers, and chamberlains, he was passed from hand to hand, he enjoyed breast after breast, he was danced about, sung to, caressed, embraced, hugged, praised, kissed, made to walk upon delightful jewelled floors, and so grew in comfort"<sup>6</sup>

The fourth stage (ujugatabhūmi)<sup>7</sup> is characterized by restlessness peculiar to childhood due to sense and motor activities brought about by surplus inner energy During this period they jump, and run about, and are fond of birds and butterflies of variegated colours The children have recourse to various tricks to elude the vigilance of their nurses and make them worried by their wild demeanour In brief childhood is characterized by physical activities and restlessness "Running about rapidly as they liked, they tired out their nurses—running after them Strength is a quality of the noble The royal boys, the vāyukumarakas in speed, caught birds, pleasure-parrots, peacocks, etc By various kinds of flattery, the nurses halted the boys in their course as they wandered at pleasure"<sup>8</sup> We quote again "getting down repeatedly from their laps with the restlessness usual to children, tricking his nurses again and again, the Lord passed his childhood, playing in various games"<sup>9</sup>

5a Kālidāsa's Raghuvamsam, canto I, verse no 25

5b D C Das Gupta's Educational Ideas in Kālidāsa's India, P B Maich, 1942

6 The Antagadadasāo And Anuttaravavāya-dasāo, pp 28-29

7 B M Barua's A History of pre-Buddhist Indian Philosophy, pt III—Philosophy of Maskarin Gośāla

8 Tīṣṭaśālākā-purusa-Carita, vol II, Ph D, p 67

9 Ibid, p 307

Thus infancy and childhood were passed in the company of the educated and skilful nurses amidst physical and motor activities and appropriate arrangements were made for organized games and informal education under their care and toys of diverse kinds were provided them to play with. Group activities were encouraged where sociability and national manners and etiquette and mother tongue were taught to them by nurse. Thus to use Comenius term in the School of infancy the children learn in an informal way from their nurse—the upamata use full information quite appropriate to their physical and mental growth. In the fifth stage (*sekha bhumi*) at the seventh birth-day or eighth year from conception young boys were handed over to the teacher of Arts whereas the Brahmin boys join the Vedic school after the initiation ceremony. They may however postpone the *upanayana* ceremony upto the sixteenth year from conception and in this case they shall have no choice other than joining the art school. From birth to the child's first entry into school parents perform series of ceremonies. In this particular instance we may cite the example of Lord Goyama a prince of the house of Barava and the ceremonies performed by his parents from his birth to his first entry into art school were as follows. So the father and mother of little Goyama in due order performed the rites of the birth-day festival the sight of moon and sun the vigil the name giving the walking and moving the legs the feasting the increase of food the teaching to speak the boring of the ears the cleaning the ear the dressing of the hair the taking to school and many other rites from conception to birth.<sup>10</sup>

Physical emotional and mental growth are gradual and not sudden. There is a slow process of evolution. Like the modern psychologist the Jaina father recorded the tendency of the young boys to imitate adult occupations. It is a psychological fact with all the young boys and girls during the *sekha*-stage which begins at the age of seven to dramatise adult occupations. Thus Hemacandra in his *Sthaviravalikarita* describes how Chandragupta the founder of the Muria empire in his boyhood daily played the role of king with his co-villagers. He used to ride upon the boys when they played the role of elephants and horses. This is indicative of Chandragupta's

future fortunes <sup>11</sup> The same view is stressed again in the Kathāsarit-sāgara where the boys played the game of kingship <sup>12</sup>

The gradual development of the physical, emotional and mental characteristics of the child upto the period of adolescence is a remarkable phenomenon to be noted and the Jaina authority Hemacandra noted this phenomenon with exactitude in the course of the child Goyama We quote below an extract relevant to the point "Their cheeks were like golden mirrors, and their eyes tender and soft like pearls with beautiful wholes looked like pearl-oysters, and their necks by three lines, like conches Their shoulders were arched like the frontal boss of an elephant, and their arms were long and like the king of serpents Their breasts resembled slaps of aila, and their navels were very deep like the mind Their thighs were slender as the middle part of a thunderbolt, their thighs, and soft, had the shape of an elephant's trunk Their legs like the legs of a deer, and their feet had straight toes like the petals of the sthalapadma" <sup>13</sup> With the physical changes in the adolescents of both sexes there is a change in their voice as well Further, satatasamitābhīyukta, the young man of good family or the lady who keeps, teaches, proclaims, writes this Dharmaparyāya have an organ of taste possessed of twelve hundred good faculties of the tongue A sweet, tender, agreeable, deep voice goes out from him, an amiable voice which goes to the heart, at which those creatures will be ravished and charmed, and those to whom he preaches, after having heard his sweet voice, so tender and melodious, will even (if they are) gods, be of opinion that they ought to go and see, venerate, and serve him" <sup>14</sup>

Adolescence is marked by physical as well as by mental vigour According to Jaina fathers intelligence begins to grow mature even from boyhood "And this, after having passed childhood, and with just ripened intellect, having reached the state of youth, will become a brave, a gallant, and valorous king, the lord of the realm, with a

11 Hemacandra, Sthavnāvalī Carita, edited by Hermann Jacobi, p 236

12 Kathāsarit-sāgara, vol 1, pt 1 by C H Tawney, M A, p 57

13 Trisastīśalākā-purusa-Carita, vol I, p 72

14 The Saddharma-Pundarīka, pt 1 by H Kern, pp 346-347.



large and extensive array and train of waggons <sup>15</sup> The modern psychological principle of individual differences was known to the Jaina fathers One authority observes Some men differing in intellect, will character opinions taste undertakings and plans study various evil sciences This is a fact which is borne by individual opinion According to Kundakunda Ācārya high native abilities or talents are of four kinds

Intuitive—Autpattikī Disciplined—Vainayikī the talent acquired by practice —Karmaja and developed talent or the talent acquired by the maturity of age Parinamikī <sup>17</sup> This is a golden observation on which volume might be written here is a plain truth borne out by experience A Valmīkī or a Kalidasa or a Hemacandra is born with a poetic intuition No amount of study however vast, no discipline however rigorous no training however sedulous can make a Kalidasa or a Shakespeare But practice can develop the latent gifts of nature By training the power of thinking speaking may be developed Automatic or habitual actions like speaking walking and moving and extraordinary feats like the gymnastic feats performed by professional athletes all belong to this category The fourth type of talent is equally common It is refreshing to read so much of sound common sense applied to the realm of psychology in our Jaina authorities

The adolescent youths—males and females are fond of gangspirit and violence They constantly move about in gangs We already referred to such a story in connection with our lecture on female education They are also fond of games music and wild demeanour <sup>18</sup> During this period young man or woman becomes social in their dealings with the public which earns him or her universal admiration That magnanimous young one becomes a pleasure to the eyes of the people like the fullmoon <sup>19</sup> This is followed by a period of adolescence the period par excellence of Romance. He then attained to youth which is a pleasure garden of Rati (or sport) a short weapon of cupid and a charm to attract love-sick maidens <sup>20</sup> We

15 Jaina Sutras, part 1: tr by Hermann Jacobi, p 240

16 Ibid p 366

17 The Nīrayāvalīyāo p 16

18 Rājasekhara Sūri Prabandhakoṣa, vol. 1 p 86

19. Jaina Jātakas or Lord Rābhās Pūrvābhāṣa, tr by Amulya Charan Vidyabhushana p 28 verse no 243

20 Ibid p 28 verse no 245.

quote again "The Master attained youth the opposite bank of the stream of childhood, majestic for the subjection of women" <sup>21</sup>

On the advent of adolescence, the manifestation of specific talent for music, dancing and singing becomes predominant. This is a principal fact biographically and psychologically borne out. There is a whole encyclopaedia of literature dealing with the topic <sup>22</sup>. Thus we see native and specific abilities and emotional traits—all grow concurrently with the physical growth of human organism. According to the Jaina as well as the modern psychologists the phenomenon of emotion is unsteady—it has flood and ebb-tides. "It is interrupted, for oppositions are noticed in it, since we realize it as proceeding by the rise of good emotional karman disturbed by the rise of bad emotional karman."

"It is unequal, for it is utterly unsteady, since it evolves through increase and decrease. Thus even merit turns out to be, like sin, effective of pain" <sup>23</sup>. Thus far our discussion of child and adolescent psychology has revealed the gradual growth of physical, mental and emotional traits of the growing child from birth to puberty. Now it will be our purpose here to trace how far and to what extent these psychological traits of the adolescent youths were taken into account in organizing the curricula of the art-school attended by the Princes or students of the ruling-class.

Curricula in the art-school were carefully organized with reference to the psychological factors referred to above. The whole range of the art-courses may be principally classified as follows: viz (1) 3 R's, eg, reading, writing and arithmetic, (2) fine-arts—dancing, singing, music, painting and chivalry, (3) military-training with its allied sciences, (4) vernacular languages, (5) astronomy, astrology and other practical sciences. In course of time the Vedas and the Vedāṅgas were included in the curricula of the art-school. Of these the study of the 3 R's is of absolute necessity to give the children a command over the fundamental tools of knowledge. The fine arts were rightly included in the Jaina scheme of studies, as without them no liberal education

<sup>21</sup> *Tīṣṭhāśālākā-puruṣa-Caritra*, vol 11, p 318

<sup>22</sup> *The Gandavyūha Sūtra*, edited by Daisetz Teitaro Suzuki And Hoki Idazumi, part, 1 & 11, p 318

<sup>23</sup> *Kundakundā Ācārya, Pravacanasāra*, tr. by Bannard Faddegon, p 48.

was possible. Nothing is more calculated to develop the imagination and broaden the vision than poetry. Nothing can develop the visual perspective more effectively than painting. There is no severe indent to accuracy than sculpture. Nothing can aid the expression of the spirit more effectively than architecture and above all music is both an educator and medium of the true depths of the soul. To these purely academic branches of knowledge were added the supremely practical sciences of war. The following quotation will give us a faint idea of the state of things which then prevailed. Now the royal prince up to the time of his eighth year grew up in the royal palace without any attention to study but from his eighth year till his twelfth year he was trained under the care of Viśvamitra and Khantadeva as we have related.

But now having completed twelve years and being perfectly acquainted with all the customary modes of enjoyment as men speak such as hunting riding and driving here and there according to the desire of the eye or for the gratification of the mind such being the case it came to pass on an occasion that he was visiting the Kan-ku-garden and whilst there amused himself by wandering in different directions shooting with his bow and arrow at directions shooting with his bow and arrow at whatever he pleased and so he separated himself from the Śākya youths who were also in the several gardens enjoying themselves in the same way.<sup>24</sup>

The higher or the advanced courses in the Art school such as vernacular languages compositions ballad making public speaking the Vedas the Vedangas astronomy astrology the eight branches of medicine mineralogy and other sciences were pursued by the scholars for intellectual pleasure as well as for economic gain. Briefly speaking the whole range of the encyclopaedic courses in Arts were well adjusted to the physical mental and emotional needs of the scholars from their boyhood to early adolescence and the whole syllabus was classified into four distinct groups viz. 3 R's Fine Arts military-training academic and scientific courses well organized on the sound basis of child and adolescent psychology beginning with the rudimentary subjects to the gradually increasingly difficult courses. Besides the curricula of the

<sup>24</sup> The Romantic Legend of Śākya Buddha, p 72

art-school were based on the realities of life taking into account the needs of institutions of society, viz the family, the church, the state, the school and industry. Hence the curricula were vitally related to the realities of life. Specialization was the general rule, though the scholars were made to have an all-round training in all the courses.

The family, the school, the church and the state played a conspicuous part in the education of rulers of the States to fit them for their royal duties in time of peace and of war. It will be our purposes here to discuss the educational activities of each of these institutions of society.

In the Jaina literature we find evidences as to the educational functions of the family. It functioned not only biologically but also educationally. It helped the individual not only in the growth of his body but also in the development of his soul. The home was not only a castle but also a source of culture. The father was also the teacher. Thus Rsabha taught his son Bharaha (Bharata) born to him by his wife, Yasava the various arts, politics, sociology—embracing the social structure and machinery based on hereditary caste system and the civic duties of the members of the respective castes. He was also taught the geography of different Indian States, their inter-state relationships,<sup>25</sup>—and this is only a typical example.

**School** —The Art and the Vedic schools existed in all the great cities and metropolis of ancient India such as Campaka, Rājagṛha, Vaiśālī, Kośala, Kapilavastu, and Bāravaī, Molerapur and Pātalapura in Guzerat. Many such institutions of learning existed in the south and in other parts of India imparting useful and higher learning to the multitudes in India. Let us describe here some of the important art-schools wherein some of the leading princes received their all round education in these institutions of learning.

Education in the Art-school began at the age of eight from conception or seven years from birth which lasted till the dawn of puberty or adolescence. According to modern psychologists puberty for males begins at the age of fourteen and for the females at the age of twelve and childhood ends for both at the age of six. Eight-year curricula

<sup>25</sup> Puṣpadanta, *The Mahāpurāṇa*, edited by Dr. P. L. Vaidya, chap. v, also p. 604.

for the males were instituted in the Art school. And when he passes from the state of childhood to that of youth he will be perfect in all the common branches of knowledge.<sup>26</sup> But we learn from the

*Lalitavistara* that Lord Buddha remained unschooled at the age of eight from conception or seven years from birth when he joined the writing or Art school where he pursued the art-curricula up to his adolescence.<sup>27</sup> According to this source Lord Buddha studied in the art school for seven years whereas according to the Jaina source the Art school offered an eight year course superimposed upon the pre-school or infancy school course where the children spent their days in organized games and music along with other activities quite appropriate to their age. Thus prince Goyama of BaravaI was sent by his parents to an art school in an auspicious day at the age of eight from conception. Then when his father and mother saw that little Gayama was past eight years of age during an auspicious tithi karana day star and hour they brought him to a teacher of the Arts.<sup>28</sup>

The Art school at Rajagṛha was also a popular institution offering academic military scientific and practical courses where pupils of all ranks went for education. Prince Meha or Magha son of Śrenika Bimbisara was its student where he mastered the seventy two Arts from his seventh year (eighth year from conception) till the dawn of his adolescence. Then when prince Meha was in his eighth year his parents brought him to a teacher of the arts on an auspicious tithi karana and hour. The teacher of arts trained Meha and taught him the seventy two arts.<sup>29</sup> This wonderful curricula gives us an idea of the range depth and breadth of the Indian mind devoted to the solution of the problem of education. Here nothing is omitted nothing is neglected. The education is as thorough and comprehensive as could be. Here again there is an encyclopaedic and ambitious scheme of studies demanding a knowledge of the seventy two arts. A very high altitude of knowledge was reached and high degree of per-

<sup>26</sup> The Kalpasūtra And Nava Tatva tr by Rev J Stevenson p 55

<sup>27a</sup> Lalitavistāra pp 184 190.

<sup>27b</sup> Jātaka Stories vol I tr by Chalmers p 75

<sup>28</sup> The Antagaḍadassālo And Anuttaravavāṇya-dassālo, p 30

<sup>29</sup> Ardha Māgadhī Reader edited by Banarasi Das Jain M.A. p 101

section aimed at by those who were responsible for moulding the cultural destiny of India in that golden age of Indian culture and civilization

In Kundmapura, a suburb of Vaiśālī, Vedic or higher institution of learning was superimposed upon the Art-school. This we learn from the dream which the mother of Lord Mahāvīra saw. In this post-graduate institution of learning the curricula included the Vedas, the Vedāṅgas, history, legends, philosophy, mathematics, grammar, prosody, astronomy and sacred texts of the Brahmins. "On leaving the state of childhood he will be perfect in all the inferior branches of knowledge, and after entering on the state of youth, he will soon become able to repeat, defend, and uphold the four Vedas, the Rig-Veda, Yajur-Veda, Sāma-Veda, and the Atharva-Veda, and the Itihāsa (legendary history), which is considered a fifth Veda, and the Nighantu (lexicon), which may be termed a sixth: the body divinity with all its members, know also then hidden meaning. He will be acquainted with the six subsidiary members of the Veda, and the sixth philosophical system (the Sāṅkhya), with the mathematics, the institute which directs its rites and ceremonies, grammar, prosody, analysis of words, astronomy, and other Brahmanical scriptures especially that relating to the state of an ascetic, in all of these he will become a proficient."<sup>10</sup>

Oudh.—Dr. Hemacandra gives us a vivid idea of the curricula of studies pursued by the ideal prince Sagara. This is slightly different from the curricula followed by the princes Goyama and Meghā. All the same it is very vast, comprehensive and almost oceanic. The following extract will give us an idea of the vast range of knowledge pursued by the ideal prince. "On the other hand, at the king's command, Sagara began to go to a teacher on an auspicious day, which was celebrated by a festival. In a few days Sagara absorbed the sciences, grammar, etc., like the ocean, the waters of rivers. Without effort Saumitri (Sagara) took the wealth of rhetoric from the teacher, like a torch taking light from another torch. He made his own sleep accomplish its purpose by poems, praises of passionless saints, flowers on the creepers of rhetoric, elixir for the ear. An ocean of learning and intelligence, he grasped unhesitatingly all the works of sacred authority, like deposits made by himself.

Sigara defeated his opponents by unerring questions from the doctrine of Syadvada like Jitasatru his enemies by arrows. He plunged into the unfathomable ocean of political science which had evil sea-monsters filled with waves of the application of the six policies of the (four) means of regal power etc. He learnt without difficulty the eightfold Āyurveda also the torch of knowledge of the strength and effects of all herbs and essences. He acquired the science which is the source of knowledge about concerts consisting of four kinds of musical instruments four dramatic styles and four modes of conveying pleasure. Without instruction he knew the characteristics of elephants complete with bites states of mada bodily characteristics and medical treatment. He established in his heart by study and experience practices about draft animals and the characteristics of his horses and their treatment.

He put his heart on archery and the characteristics of other weapons just from having them as easily as his own name. He attained skill in fighting with the bow sword and shield dagger arrow axe lance javelin club kampana staff spear pike plow share mace cudgel, pattisa dusphoṭa bhusandhi sling arrow trident dart and other weapons in conformity with the manuals. He became filled with all the arts like the full moon with digits. This shows how the capacious mind of the prince was equal or rather more than equal to the Herculean burden laid on it by his teacher.

Arhat Rṣabha the ruler of Oudh himself taught seventy-two arts to his people for their benefit and as elsewhere writing was taught first and last of all astrology and here we have special reference to sixty-four arts meant for the females in addition to traditional seventy-two arts. Here we have clear mention of adjusting the curricula of the art school to the needs of the fair sex. We quote below Rṣabha's curricula as follows: "The Arhat Rṣabha the Kosalian clever with the aspirations of clever man of great beauty controlling (his senses) lucky and modest. During his reign he taught, for the benefit of the people the seventy-two sciences of which writing is the first, arithmetic the most important and the knowledge of omens the last the sixty-four accomplishments of women the hundred arts and three

accomplishments of men<sup>32</sup>. These curricula in the Art-school at Oudh clearly prove it to be a co educational institution admitting students of all ranks—males and females alike and the curricula were adjusted to their needs

#### Art-school at Bāravaī.—

Prince Goyama of Bāravaī was sent by his parents to the local Art-school in an auspicious day at the age of seven. The teacher taught him the seventy-two arts. We quote below in support of our statement "The teacher trained little Goyama and taught him the seventy-two arts—firstly writing then arithmetic as most important and lastly bird's cries, in their text, purport and practice—to wit, writing, arithmetic, impersonation, dancing, singing, making music with instruments, with the voice, with the drum, and with cymbals, gambling popular conversation, dicing, play of the eight-square board, city-police mixing of water with clay rules of food rules of drink, rules of house-keeping rules of bed Āyā-verses, riddling, Māgadhī and Gāthā composition, ballad-making, śloka-making—means of preparing unwrought and wrought gold, perfumes, and powders, rules of ornament, attaining of damsels points of women, of men of horses, of elephants, of lane, of cocks of umbrellas, of staves, of swords, of jems and of the Kājani jewels, lore of building measurement of camps and cities, column and counter-column, flying column and flying-counter, column, wheel-column, kite column, cart-column, fighting and heavy fighting, and supreme fighting fist-fighting, arm fighting branch-fighting, arrow-shooting, wielding the sword, lore of the bow, casting of unwrought and wrought gold play with cells, with threads, and with lotus-stalks, engraving leaves, engraving bracelets, giving and taking life, and bird's cries. Then when he had trained little Goyama—the teacher of arts brought him to his father and mother"<sup>33</sup>. The Jaina scheme of education in the art-school took note not only of the factors of pure knowledge and utility, but also of the-factors of recreation which is so much needed for the proper development of the mind

We can have an idea of the ways in which the Jaina monasteries

32 Jaina Sūtras, vol. II, p. 282

33 The Antagadadasāo And Anuttaravavāiya dasāo, pp. 30-31.

discharged their educational functions from the accounts given below. Those monasteries educated the royal students with a view to their competence for discharging the duties of the State and converted people including kings with a view to the exalted mission of the church. Thus the curricula of the Jaina monastery were admirably fitted to suit the needs of diverse duties of its alumni. The Jaina monasteries at the suburb of Baravai Viranasi or Benares converted prince Aimutte<sup>31</sup> king Kanhe Visudeva of Baravai<sup>32</sup> and king Akkhe of Benares and king Adiyane<sup>33</sup> who pursued the eleven Angas of the Jainas. They were not the only members of the royal household to join the Jaina Order. King Rśabha and his son Baraha<sup>34</sup> Mahavira Vardhamana were all members of the powerful royal household who renounced the world for spiritual career<sup>35</sup>.

#### Art school at Moḍerapura —

Rajaśekhara Suri a much later authority describes a still different curricula for the education of the prince Āma son of Yośavarmān king of Kanauj and his consort Sujasa. There lived a Suri Siddhasena by name at Pitalipura in Guzerat during the reign of Jitāśatru. The Suri repaired to the monastery at Moḍerapura where he trained Bappa Bhaṭṭi son of Bappa a Ksatriya resident of Dumbadhī in Panchāla along with prince Āma of Kanauj in the seventy two arts<sup>36</sup> embracing the 3 R's fine arts military sciences Vedas Vedāṅgas mineralogy astronomy astrology medicine treatment of plant-disease and training of the Ācāryas etc. The curricula in Jaina monasteries were flexible and varied. Thus Siddhasena Suri's ideal curricula for the education of Bappa Bhaṭṭi and the prince of Kanauj are as follows —

- 1 लिखितम् writing 2 गणितम् arithmetic, 3 गीतम् singing
- 4 नृत्यम् dancing 5 पठितम् reading 6 वाद्यम् music 7 व्याकरणम् grammar
- 8 छन्दो prosody, 9 ज्योतिषम् astronomy 10 शिखा phonetics
- 11 निरुक्तम् etymology 12 कात्यायनम् ritual, 13 निघण्टुः lexicography
- 14 पल्लवच्छेदम् cutting of leaves, 15 नखच्छेदम् cutting of nails,

34 The Antagaḍadāsāo And Anuttaravavāṇiya-dāsāo pp. 84-85

35 Ibid p 96

36 Ibid Loc. Cit.

37 Puṣpadanta, Mahāpurāṇa, vol. 1 edited by P. L. Vaidya p

38 Jaina Sūtras, part I

39 Rājaśekhara Sūri Prabandhaśoṣa, vol. p 27

16 रत्नपरीक्षा testing of jems, 17 आयुधाभ्यासः use of weapons, 18 गजारोहणम् riding elephant, 19 तुरगारोहणम् riding horses, 20 तयोः शिक्षा learning the use of arrows, 21 मन्त्रवादः science of mantrā, 22 यन्त्रवादः science of surgical instrument, 23 रसवादः alchemy, 24 खन्यवादः mining, 25 रसायनम् chemistry, 26 विज्ञानम् science, 27 तर्कवादः logic, 28 सिद्धान्तः siddhanta, 29 विषवादः the science of curing poison, 30 गारुडम् the cure of snake bites, 31 शाकुनम् reading omens from the flight and cry of birds, 32 वैद्यकम् medicine, 33 आचार्येविद्या the science of teaching, 34 आगमः traditional doctrine, 35 प्रासादलक्षणम् architecture, 36 सामुद्रिकम् palmistry, 37 स्मृतिः law, 38 पुराणम् purāṇam, 39 इतिहासः anecdotes, 40 वेदः vedas, 41 विधिः injunction, 42 विद्यानुवादः interpretation of learning, 43 दर्शनसंस्कारः philosophy, 44 खेचरीकला yogic practice, 45 अमरीकला black arts, 46 इन्द्रजालम् magic, 47 पातालसिद्धिः an occult practice, 48 धूर्त-शस्त्रलम् cunning-art, 49 गन्धवादः perfumery, 50 वृक्षचिकित्सा treatment of plant-diseases, 51 कृत्रिममणिकर्म manufacture of artificial jems, 52 सर्वकरणी sundry art, 53 वश्यकर्म enchanting, 54 पणकर्म trade or business, 55 चित्रकर्म painting, 56 काष्ठघटनम् carpentry, 57 पाषाण-कर्म stone work, 58 लेपकर्म ointment, 59 चर्मकर्म leather work, 60 यन्त्रकरसवती manufacture of machines or implements, 61 काव्यम् poetry, 62 श्रलङ्कार rhetoric, 63 हसितम् comic, 64 संस्कृतम् sanskrit, 65 प्राकृतम् prakrits, 65 पैशाचिकम् witchcraft, 67 अपभ्रंशम् apabhramśa prakrit, 68 कपटम् art of tricks, 69 देशभाषा spoken dialects, 70 धातु कर्म metal-work, 71 प्रयोगोपायः the mode of recitation, 72 केवलीविधिः the rule of the Kevalins <sup>40</sup>

Having mastered this encyclopaedic curricula of a diverse nature the exiled prince of Kaunoj went to his father with his exiled mother who were warmly received into the palace by Yośavarman, the king

and he nominated the educated young prince as his successor to the throne of Kṛuṇoj<sup>41</sup>

State —State supervision over the education of the young prince was extended to Arts and higher education. The State encouraged specialization and specialists were sought for eagerly and they used to be appointed for the education of the princes. The Buddhist source supplies us with information on the point. Thus we learn from the legend of Śākya Buddha that Lord Buddha while a mere boy received his education in the academic subjects and traditional sciences under Viśvamitra in the regular class room of the Art school and his military training in Kan Kūi the royal garden under Kṣantadeva. The teacher were carefully selected in consultation with the wise ministers of the State. Then the various ministers replied to the king as follows. Maharaja I know Viśvamitra is most perfectly acquainted with all the Śāstris and in every respect the most studied to become teacher of the prince in all and every kind of scholar like erudition. Then Śuddhodana despatched messengers to Viśvamitra to speak to him thus Will you Oh learned sir! undertake to instruct the prince Royal in the various branches of polite learning and the usual manual accomplishments!<sup>42</sup> We quote again. Then all the ministers respectfully answered the king and said. Maharaja! the son of Supra Buddha Kṣanta deva by name is thoroughly competent to teach the prince all the material accomplishments of which you speak.<sup>43</sup> We learn also from the Jaina source that the military tactics were practised by the princes in a field especially set apart for this purpose called khaturika in the suburb of a capital city. The following extract will support our state ment, He wandered about until he arrived at the city of Sundaram where he happened upon Gunasundara the son of the king of that city practising military tactics on the field for military exercise (Kha turikā) outside the city.<sup>44</sup> Provision was also made for separate gardens or hippodrome for practising horse riding as a part of military training for the princes or pupils of the art-school. Such train

41 *Ibid* Loc. Cit.

42 The Romantic Legend of Śākya Buddha, p 67

43 *Ibid*, p 70

44 Maurice Bloomfield, The Life and Stories of The Jaina Savior Pārśva nātha, p 89

ing-ground of horses was constructed in the suburb of Vasantapura, a city located at a distance of a month's journey from Ksitipratishthānapura and the next day after finishing the morning duties he went to the training ground of horses at the proper time. He rode many horses from Balk, Turkey, and Vajjara, etc., and sat in the garden of Sahasiamaravana, situated on the skirt of the training-ground, for the purpose of removing its (i.e. of riding) fatigue"<sup>45</sup>

Military training was supplemented by physical training in its various aspects and for this extensive arrangement was made. The rulers systematically underwent physical exercises regularly each day for the preservation and development of their own health. Their physical exercises did not stop with the commencement exercises of their institutions of learning and it was prolonged during the rest of their lives. Hence like general education their physical education was also a continuous or life-long process. Thus according to Hindu or Jaina ideals physical well-being of human beings began in the pre-natal stage and lasted till the very end of human life. Consequently it is co-extensive with life. We have evidences of the physical exercises of the rulers and the public in the gymnasiums. The rulers underwent their physical exercises in their private gymnasium and the public in public gymnasiums of the city. Arrangements were also made for the constant supply of fresh-water for sanitary and hygienic reasons. Sometimes exercise-grounds were constructed on all sides of the swimming-pools as in Taxila. The rulers very early in the morning first underwent physical exercises with various instruments such as leaping, limb-twisting, wrestling, turning, stretching arms with weights, practising the discus and the javelin-throwing. Physical exercises were followed by ointment with oils scientifically prepared and diluted with drugs and perfumes. Experts in the science of ointment and rubbing, who were skilful, dexterous, accomplished, clever, wise, thoroughly conversant with the modes of rubbing, turning, used to rub the ruler with tender, delicate palms pleasant to the bone, flesh, skin, and hair with a view to comforting, inspiring, gladdening, strengthening, and rejoicing all the organs and limbs<sup>46</sup>. Gymnasium existed at

45 Haribhadra Sūtri, Samarāṅga-Kaṇḍa, (First Two Chapters) tr. by M. C. Modi, p. 19.

46. Jaina Sūtra, part. ii, p. 420.



mentioned gymnasiums were well-planned and scientifically constructed and some of these were located in a huge garden with swimming-pools of cool-running water in the centre and had training-grounds for physical exercises on all rounds. "So saying, he led him to the place where he was accustomed to bathe. This was a garden,—about a stadium long, with a swimming bath of cold running water in the middle of it on which side an exercising-ground."<sup>56</sup> Besides some of these gymnasiums, again, had bathing-halls supported on innumerable pillars similar to the modern American gymnasiums. We quote below from the Jaina Sūtra to support our above statement. 'This householder Lepa possessed, in a north-eastern direction from the suburb of Nālandā, a bathing-hall, called Seshadhavya, it contained many hundreds of pillars, and was beautiful.'<sup>57</sup>

Thus our brief review of the education of the rulers or guardians of state reveals the truth that they pursued a comprehensive curricula embracing academic, technical, scientific, military and physical sciences so as to prepare them for State-service in time of peace and in war. The governing principle of the system of education pursued here was to maintain a complete equilibrium between the mind and the body. There was to be a perfect balance—a perfect harmony of the body and the soul. Here was a Platonic conception of education made more perfectly democratic and profound.

The State also controlled the education of the adult king. Adult-education was in vogue in ancient India and we have constant references to it in Jaina literature. The adult king received his education in the palace under a veteran teacher in the rudiments of learning as well as in advanced courses of studies, and politics under the general supervision of the minister. Night-class after the dinner used to be held for the education of the adult king with the permission of the minister. We have reference to such an education in the Prabandhacintāmarī where we get a fragmentary record of the education of Kumārapāla, king of Guzerat and a great patron of Hemacandīa, the great Jaina leader. King Kumārapāla had a chequered career and had to fly for his life and pass the longer period of his life in disguise before he could

56 The Indian Travels of Apollonius of Tiana And The Indian Embassies,  
p. 17

57 Jaina Sūtras, part II, p. 420

establish himself as king of Gezerat. Consequently he could not receive education proper for a prince in his young days and had to engage a private tutor to make up for the loss in the past. Then on another occasion the king named Kumarapala desiring to acquire learning had the treatises of Kamandaki on policy read to him for a time after dinner by a certain learned man with the approbation of the minister Karpardin. After that speech the king in order to comprehend the etymology of words began the study of treatises commencing with the alphabet under a certain teacher and in one year read three poems with their commentaries and so gained the title of Vicaracetumukha.<sup>58</sup> The royal student mentioned here was not only a voracious reader but also a versatile genius.

In spite of our limited sources of information it seems to be pretty certain that classes in the Jaina Art schools were held from sunrise to sunset with a recess for the lunch and both group and individual instructions were in vogue. Group instructions were practised in case of training in military and cognate sciences as it meant a good economy of time. Auto-education was encouraged in case of talented students like prince Siddhartha. The following quotation will bear us out on the point. As for me he said I will be my own instructor on which Ksanta deva applied himself to perfect the five hundred young Sakya noblemen in all the Arts of his calling—riding the elephants archery chariot racing and so on.<sup>59</sup> We learn from Hemacandra's *Triṣaṣṭīśālikā puruṣa-caritra* how Ajita Swamin a teacher of military science was giving individual instruction to prince Sagara of Vinita (Oudh).<sup>60</sup> The Poet Kalidasa also favoured individual instruction for students of fine Arts such as dancing music and singing and we learn from his *Mālavikāgnimitram* how Ganadisa teacher of fine Arts taught Mālavikā the Art of dancing music and singing in his own residence.<sup>61</sup> Similar method must have been in vogue in the other courses of the Art school though we do not have definite proof of it.

In the Brahmanic school also individual as well as group instruc-

58 Merutuṅga Ācārya, *Prabandha-cintāmaṇi* pp 138-139

59 The Legend of Śākya Buddha p 70

60 *Triṣaṣṭīśālikā puruṣa-Caritra*, vol. II p 71

61 Kālidāsa *Mālavikāgnimitram*

tion was followed. Thus, a teacher Soma by name expounded the śāstras to his son while he taught a group of students elsewhere in the school. "In due time, Soma had a son born to him, and, when he grew up, the father himself instructed him. While teaching a group of pupils he placed him in an underground chamber, sitting the while on a bench over it expounding the Śāstras"<sup>62</sup>

The materials at our disposal do not enable us to have an exact knowledge of the time-table followed in the Jaina school. There is reason to believe that physical and military exercises were held in the morning. Class-room instructions were given at noon. One course of instructions was followed by another, only after the first was completely mastered. Thus there was a distinctly scientific method of learning. The following quotation gives us an idea of the method pursued. "That magnanimous young one, as he learnt up all the arts one after another, became a pleasure to the eyes of the people like the full-moon"<sup>63</sup>

But the Buddhists and the Hindu sources tell us a different story as to the programme of studies in the Art-school. We have noticed before in the lecture how Śuddhadhana, in consultation with his ministers, selected simultaneously Viśvāmitra and Ksāntadeva to teach young Gotama the academic, art and military courses. The simultaneous appointment of the experts distinctly proves that the instructions in different branches of learning were concurrently given. All the aspects of the mind were to be simultaneously and thoroughly cultivated and trained. Complete education could ill afford to omit anything that contributed to culture of an ideal type. The point is not definitely stated in the "Legend of Śākya Buddha". It is our inference from the simultaneous appointment of the two teachers specialized in different branches of knowledge. But the Kathāsarit-Sāgara is much more definite regarding the simultaneous pursuance of the academic, scientific and military sciences at the same time. Thus Mahīpāla, son of Candrasvāmin, a Brahmin learnt at the same time all the arts—academic, scientific and military. "And in course of time Mahīpāla grew up,

<sup>62</sup> Maurice Bloomfield, *The Life And Stories of The Jaina Savior Pārśvanātha*, p. 84

<sup>63</sup> Jaina Jātaka, p. 28, verse no. 243.

and was taught the sciences of missile and hand to hand weapons and was at the same time instructed in all knowledge."

The method of teaching in the Art schools and the higher institutions of learning was based on a sound educational psychology and instruction whether in academic, scientific and in military subjects or in Vedic learning was never forced upon an unwilling mind. Education was adjusted to the natural bent of mind. This is true of music, singing dancing<sup>64</sup> military sciences and in other academic subjects. Before admission to the military course the prospective students had to demonstrate their fitness before the teachers by exhibiting their bodily strength, agility of motion and other attendant qualities. This is exactly what candidates for posts in the Army have to do all over the civilized world. Here we see the modern American practice of giving mechanical aptitude test or try-out courses in technical, commercial or in any practical courses to discover the dormant abilities of pupils as a preparatory to their vocational and educational selection. We quote below to support our claim. He exhibited to the Lord the shooting a doll on a wheel shooting an invisible object by sound the shooting at a target in water the shooting a clay ball on a wheel with arrows. He showed padagati carrying a sword and shield. He whirled rapidly a lance, spear and club giving the appearance of a fiery streak of lightning revolving in the sky. He showed him knife science with all the knife positions expert in all steps like a dancer showing a dance. From devotion to his teacher and a desire to be taught by him he showed Ajita Svamin his skill in other weapons also. Whatever was lacking in Sagara's arts—the Master taught him. For such a man has such a teacher. So both engaged in activities according to their natures crossed the first period of life like travellers crossing the boundary of a village.<sup>66</sup>

We have already discussed the method of teaching in connection with our lecture on Monastic Education which holds good in the case of education for the princes embracing academic, scientific and in

64. The Kathāsarit Sāgara, vol. II p. 549.

65. Kālidāsa's Mālavikāgnimitram, I verse 14 also D. C. Das Gupta, Educational Ideas in Kālidāsa's India Prabuddha Bharat March 1942.

66. Hemacandra Triṣaṣṭīśālikā puruṣa-Caritra, vol. II p. 71.

military courses. We have already shown from the Jaina and the Buddhist sources how the blind-memory work was discarded in the ancient Indian educational system.

Nāgārjuna, the famous Buddhist scholar and preacher also bitterly assailed the blind-memory work in a vehement manner:

“Knowledge contained in books  
And wealth procured from others,  
When the time for needing them arrives,  
Are neither knowledge nor wealth.”<sup>67</sup>

And again “The superior man who has learned from books (only)  
And has not studied (things) from many standpoints,  
Resembles a pregnant girl of loose morals  
He does not look well in an assemblage.”<sup>68</sup>

Bitter criticism of blindly memorising the text does not dispense with the academic work altogether. The critics really mean that the pupils should thoroughly try to understand the piece or class assignment and then try to memorize it by “repetition.” Of the five-fold process of studying<sup>69</sup> mentioned in the Jaina Sūtra, questioning the teacher, repetition, and pondering—these three steps in the process of studying are of great importance in learning any subject—academic, technical, scientific and military arts. Imitation in learning fine arts, military sciences or practical arts is of great importance. Kālidāsa was conscious of it and he advocated its utility in his *Mālāvikāgnimitram* where the heroine of the drama was learning fine arts in the house of Ganadāsa, her teacher by imitating him. “Imitation” is also mentioned in the Nyāya Sūtra of Gautama as an indispensable means of learning fine-arts. “When the pupil is taught, he only imitates what he finds in the teacher, as in the case with the teaching of dancing.”<sup>70</sup> Imitation also played a prominent role in depicting through concrete illustrations the emotions and feelings of heart in painting that is “imitation” is essential in painting. “The prince said it is proper for friends to imitate in words the condition of friends having first seen

67 *Ibid*, p 84, verse 164

68 *Ibid*, p 118, verse no 234

69 Jaina Sūtras, vol, II, p 179

70. Gautama, The Nyāya-Sūtra, tr by Gaṅgā nātha Jhā, vol II, p. 83.

the painting. He asked for a pair of scissor to cut leaves. He carved in a betel leaf the stately swan in the same condition as that of a lady swan and strophe in clear terms to convey the heart.<sup>71</sup>

The ancient Jaina authorities rightly realised the importance of travels or tours as indispensable agents in the development of the mind. They were to supplement practically the theoretical training given in the schools. We have evidences of the practice both in the Jaina and the Jataka literatures.

King Ratnasikha thus reflected. Without travelling to a foreign land one does not obtain glory, fame, knowledge of accomplishments or anything. So I will certainly go to a foreign land and make trial of my merit. Then the king formed a secret plan and at the end of night he left the city with his sword for his only companion and went towards the north. Then beholding many marvels in villages, assemblies, towns and cities relying everywhere on the power of his own merit, the king at last entered a terrible wood.<sup>72</sup>

Though scholars in the art schools used to reside in the house of the teacher, such residence was not universal at a subsequent date. Scholars of such schools used to attend the classes from outside. We have clear evidence of it in the "The Life And Stories of the Jaina Savior". We learn from this source that one Kṣīrakadamba, a teacher had in his school prince Vasu, son of Abhicandra, king of Śūktamati, along with his son Parvata and another boy named Narada. At night they all studied on the roof of the palace.<sup>73</sup>

But we learn from the Kathakoṣa that Kṣīrakadamba was the teacher of a school in the city of Campaka. This establishes beyond doubt that Kṣīrakadamba's school was not a palace school; it was a Brahmanic school. In this very land of Bharata, in the village of Kuśasthala, dwelt a Brahmana named Vasudeva; his father died while he was a child. There he studied with a teacher named Kṣīrakadamba. He acquired fame among men as a student, and received alms in the king's palace.<sup>74</sup> Thus our brief survey of the education of the rulers

71. Haribhadra Sūtri, Samarāṅga Kahā (First Two Chapters), p. 81

72. The Kathakoṣa, p. 140

73. Maurice Bloomfield, The Life And Stories of the Jaina Savior Parivānātha, p. 56

74. The Kathakoṣa, p. 14

based on the fragmentary evidences in the Jaina literature, establishes the fact that the Indian princes of yore received their primary education in the popular schools along with children of the common people, where they used to master the whole range of encyclopaedic curricula, with a specialization in one particular branch of studies, according to their natural bent of mind. Physical and military courses occupied a prominent place in the programme of their education. They continued their education further in the Brahmanic school where they specialized in the Vedas, and the Vedāṅgas, and other varied courses. During the Jaina period, in the sixth century B.C. the Vedic school was superimposed upon the Ait-school. Education was equally valued by the community at large as well as by the governing class. Ample provision was made for the liberal education of the princes to which the school, the church and the state contributed equally. Thus out of five social institutions, the above four except industry functioned as educational institutions for the education of the princes. The benefit of liberal culture was so much appreciated that even kings who, for good reasons, could have it in proper time would make up for the loss by appointing experts as private tutors for special training. The method of training followed was thoroughly scientific one. Thus we get here a very inspiring picture of the educational ideal followed by the rulers of India in the spacious days of the Jaina ascendancy.

## LECTURE VIII

### VOCATIONAL EDUCATION

It is proposed to discuss in this lecture the vocations pursued in Jaina India with reference to their geographical origin, their geographical distribution the application of psychological principles to vocational selection and the organization and administration of vocations. The materials of this study which represents a novel attempt of this kind at any rate in this country are derived principally from the Jaina sources supplemented by the Hindu and the Buddhist ones.

The geographical factors viz location mountains reliefs bodies of water—inland or oceanic soil climate flora fauna minerals and the transportation systems have always<sup>1</sup> in all ages and under all circumstances exerted a paramount influence on the genesis development and the direction of the vocations of man who after all is a product of the environment to a great extent. It has been so all over the world and India is not an exception to the rule. Very naturally we find all these factors powerfully effective in Jaina India. Let us now turn to the description of these factors tracing their influence on vocations leaving out location for discussion in connection with the geographical distribution of vocations.

Mountain occupation —

The mountain occupation is styled variously by different Jaina writers. Rājasekhara Suri names it *vanajavṛtti* (वनजवृत्ति) and Hemacandra styles it *vanajivika* (वनजीविका)<sup>2</sup>. According to the commentary of the *Yogaśāstra* *Vanajivika* includes selling of fruits flowers leaves of wild trees either plucked or unplucked and the grinding of seeds with hand mill<sup>3</sup>.

“ छिन्नाच्छिन्नवनपत्रप्रसूनफलविक्रयः ।

कथामां वलमात् पेपाद् वृक्षिश्च वनजीविका ॥ १०३ ॥

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1. Huntington And Cushing, Principles of Human Geography Chap I

2a. Rājasekhara Suri, Prabandhakośa, vol I, p 27

2b. Hemacandra Yogaśāstra, vol I p 566 verse 10

3. Ibid, pp 567-568

छिन्नस्य द्विधाकृतस्य अछिन्नस्य च वनस्य वनस्पति समूहस्य पलाणां प्रसूनानां फलानां च छिन्नाच्छिन्नानां विक्रयो वनजीविकेत्युत्तरेण सम्बन्धः । कणानां च धरुदादिना दलनाद् द्वैधीकरणात्, शिलाशिलापुलकादिना पेष्वात् चूर्णोकरणाद्या वृत्तिः सा वनजीविका”<sup>4</sup>

In addition to the afore-

said mountain occupations, trade in ivory is also peculiar to hilly tracts. Such regions are full of wild elephants, yaks and other wild animals which are assets to the hilly people for traffic in ivory, chamarris, nails, bones and hides. These occupations are styled as traffic in task or ivory by Hemacandra in his Yogaśāstra.

The influence of the soil, the climate, and the inland bodies of water on vegetation, and the growth and development of the animal population is immensely striking. The richness of vegetation, and the density of population greatly depend upon the fertility of the soil, excellence of the climate, and the adequacy of the supply of water. A glance at the populous regions of the world, like Europe, China, and India, will convince anybody of the truth of the remark. All these parts of the earth are blessed with a fertile soil or with a temperate climate, or with plenty of water-supply, or with all the three together. Of the human occupations, agriculture and herding of cattle are greatly influenced by the factors of soil, climate and water. These, however, are to be supplemented by the factors of human energy in all cases and by all means. With this brief preliminary remark, let us now discuss the occupational activities of ancient India pertaining to flora and fauna as described in the Jaina literature. Thus wheat, sugar-cane, and rice<sup>5</sup> were the agricultural products of the land, and cattle-raising was the occupation generally followed by the humbler folk. Oxen, buffaloes and rams<sup>6</sup> were available in large number. Naturally, agriculture and cattle-raising influenced the vocations of man living in a geographical region with fertile soil, ideal climate and plenty of water-supply. Briefly speaking, flora and fauna influenced the occupations of man in such an environment.

4 Hemacandra Yogaśāstra, vol I, p 569

5 Antagadadasão And Anuttarovavārya-dasão, tr. by L. D Barnett, p. I.

6. *Ibid*, Loc Cit

## Fishery —

Fishing industry is greatly influenced by water climate and soil. People living in the torrid zone or on the sea coast with a barren soil take to fishing occupation. This industry flourishes better in a cold climate than in tropical one with rich soil where people generally take to agricultural occupation. It is better and less costly to preserve the catches in the cold climate than in the tropical zone. Notwithstanding this disadvantage people living in the tropical climate take to fishing occupation on a moderate scale. Climate soil and water also influence fishing industry in the warm climate. Here we are citing the case of fishing industry in ancient India carried on in the river Jumna and the fishing industry in question was well organized with a chief as its head who was assisted by hired labourers who were paid in cash. The following quotation supports our statement. And at a certain time he became the head of the fishermen who was irreligious (here the rest to be supplied SS 5 6 down to) difficult to be pleased. Then many men of that fisherman Soriyadatta who were paid wages in cash or in food used to plunge with boats (egatthiya) every morning into the great river Jumna and used to capture many Sanhamachhas—kind of fish (here the rest to be supplied as above down to) padagas and aipadagas (kinds of fish) by means of draining off water from lakes—dahagalana scrutinizing the lakes—dahamalana churning the lakes dhamahana destroying the lakes by removing water etc. —daha vahana draining off water from lakes—dahapavahana various kinds of nets for catching fish such as ayupputa nets panchapusla nets macha andhala nets machhapuchhira nets—jambha nets visira nets bhavisira nets dhisara nets visira nets hillira nets zillira nets Jalas angles to catch fish—jalas kudasa nets vakkabandhas—kind of nets made of hemp thread—nets suttabandhapa and nets made of hair valabhandhana—and used to fill the boats with those fish take them to banks make heaps of fish and expose them to sunshine fried baked and roasted in the principal market of the city <sup>7</sup>

## Trade in Animals —

The climate also determines the migration of birds and animals. Consequently the vocation of earning livelihood by the sale of birds is

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7 The Vivagasuyam, tr by V J Chokshi & M C Modi pp. 94-95

conditioned by climate and soil This vocation is called “असतीपोषणं” in the Jaina literature and it is looked upon with disfavour by the Jaina father Such a vocation includes the rearing of sârikā, śuka, cat, dog, cock and peacock

“सारिकाशुकमार्जारश्वकुक्कुटकलापिनाम् ।

पोषो दास्याश्च वित्तार्थमसतीपोषणं विदुः ॥”<sup>8</sup>

The occupation of boring lands includes the digging of wells, tanks, directing the river-course, draining the lakes, tilling agricultural fields, breaking stones, and manufacture of stone articles<sup>9</sup> This occupation with its sub-groups is influenced by soil and the manufacture of stone articles are greatly determined by the soil and mountain reliefs Wells or tanks cannot be dug in a soil which is likely to be silted soon Nor agricultural occupation in a dry barren land can flourish Traffic in lac “लाक्षावाणिज्य”<sup>10</sup> is also determined by soil, climate and mountains Agricultural firms and floriculture in ancient India were well organized and workers such as guards were appointed by the ranchers to ward off birds and animals from the agricultural fields The keepers of the field<sup>11</sup> and rice-fields are constantly mentioned in the Jaina literature<sup>12</sup> Floriculture also flourished in rich fertile soil in an ideal climate and employees with various designations such as garden over-seers, keepers of the garden were attached to the gardens In higher vocation such as medicine the influence of flora is also felt The following quotation will support our statement “Jivānanda learnt his hereditary science of Āyurveda in all its eight branches, and studied the drugs from the point of view of their taste, efficacy and action”<sup>13</sup>

As remarked in the foregoing pages, the soil and climate remarkably influence the growth of the animal population, which, again, determines human occupations such as agriculture, herding or grazing of

8 Hemacandra Yogaśāstra, vol I, p 572, verse 113

9 Ibid, p 573, verse no 114

10 Ibid, p 570, verse no 108

11 Kathākosa, p 43

12 Ibid, p 45, p 258

13. Jaina Jātakas, p 77, verse no 729

cattle<sup>14</sup> elephant-driving<sup>15</sup> the occupations of the butcher<sup>16</sup> fisher folk<sup>17</sup> the snake-catchers<sup>18</sup> the leather workers the ivory workers etc.<sup>19</sup>

The soil also determines the transportation system. In the mountainous regions it is quite different from the one in the plains. In ancient India as in other parts of the country of the civilized world human and animal power was utilized in the transportation system. Even to-day human and animal agencies are in vogue in mountainous regions where modern transportation system cannot be introduced with profit. The Jaina literature mentions 'शकटजीविका' and 'मादकजीविका' as two distinct types of occupations in connection with the transportation system. The former includes the manufacture of vehicles their parts, and their sale together with the beasts of burden either personally or by agents. Earning livelihood by such occupation is called traffic in vehicle<sup>20</sup>. The rearing of oxen buffaloes camels donkeys mules and horses to be used in drawing vehicles is called 'मादकजीविका'<sup>21</sup>. Another distinct type of occupation was developed in ancient India in connection with the branding of animals known as 'मिलिअणकम'<sup>22</sup>. This occupation is concerned with the branding of cows buffaloes horses and other domesticated animals and their castration branding the back of young elephants and boring the ears<sup>23</sup>.

### The Minerals —

Minerals were closely connected with the development of Indian civilisation in its commercial or purely material aspect. It was what one might naturally expect in view of the immense natural resources

14 Kathākoṣa, p 120 p 78

15a. Ibid p. 141

15b. Kathāsarit-sāgara, p 83

16 The Book of Discipline, vol I, tr by J B Horner p 113

17 The Vivagasyam, pp 94-95

17a. Kathākoṣa p 168

18 Mudrā Rākṣasa, pp 19 23

19a. Hemacandra Yogatīstra, vol I p. 566 verse no 10.

19b. Amaraçandra Sūri Padmānanda Mahākāvya p 592 verse no 425-

20 Ibid p 568 verse no 104

21 Ibid verse no 105

22 Ibid p 572 verse no 112,

of this land. Many European authorities think otherwise, but their opinions, without hesitation may be attributed to pure dogmatism begotten of ignorance. We give below a list of occupations connected with minerals as given by the Jaina authorities. These are the occupations of goldsmiths, jewellers,<sup>23</sup> chief-jewellers,<sup>24</sup> jewel-testers,<sup>25</sup> braziers (kosakara),<sup>26</sup> workers in metals including gold, silver<sup>27</sup> and copper.<sup>28</sup> Mineral-occupations are mentioned in the Yogaśāstra under the category of traffic in poison. The list includes swords, ploughs, deadly weapons and spades. The sale of these deadly weapons is called traffic in poison.<sup>29</sup> These mineral-occupations received fuller treatment in the Mahābhārata. Hemacandra, in the Yogaśāstra, vol. I, mentions vocations regarding machinery for pressing sesamum, oil-seed, pressing sugar-cane and water-mill.<sup>30</sup> It is hard for us to tell from Hemacandra's description of the machinery and from the commentary whether these implements were made entirely of wood or of iron. At any rate, these machines must have been made of both wood and iron. Vocations concerning the manufacture of charcoal are also influenced by mountains for they are dependent upon the supply of timber from forests. It is styled as Angārajīvikā in the Jaina literature. The charcoal was utilized according to the commentary of the Yogaśāstra in drying cereals, in baking earthen pots, in preparing medicinal herbs, in smelting iron, silver and gold.<sup>31</sup> Traffic in lac<sup>32</sup> was also greatly influenced by mountains along with the soil and the climate. Soil, climate and water also determine greatly the higher needs of human life, viz. politics, religion, science and education. All these aspects of human civilization are the products of the three factors mentioned above. Limited space and time forbid the lengthy discussion of these aspects

23 Tīrasaṁśalākā-purusa-Carita, vol II, p 191

24 *Ibid*, p 81

25 Prabandhacintāmaṇi, p 104

26 Padmānanda Mahākāvya, p 592, verse no 8

27a *Ibid*, verse no 2

27b Tīrasaṁśalākā-purusa-Carita, vol II, p 191

28 *Ibid*, Loc Cit

29 Hemacandra Yogaśāstra, vol I, p 571, verse no. 101

30 *Ibid*, verse no 111

31 *Ibid*, p 567, verse no 102.

32 *Ibid*, p 570, verse no. 108.

of human occupations Besides we have touched upon State vocations in connection with our lecture no IV

Having narrated the influence of geographical factors on vocations let us now turn to the discussion of their geographical distributions Here the influence of Location is predominant.

(a) Campaka

Let us now begin with Campaka We have discussed the topography of Campaka in connection with our lecture no V Repetition has become here an unavoidable necessity for tracing the relationship between the topography of the city and her occupational activities The city itself was covered with a net work of roads and in it there were plenty of vehicles such as chariots and palanquins litters and carriages all of which were used for the purpose of transportation As might be expected in a centre of commerce there were good many markets for the distribution of goods and there were places meant for the purpose of work and excursions so essentially necessary for the preservation of health of the citizens Favourable climate and excellent situation contributed to the density of the city's population all of whom were engaged in agricultural and cognate pursuits Almost as a matter of course it developed into a brisk commercial centre resorted to by princes aristocrats and other dignitaries<sup>33</sup>

As a corollary to the commercial prosperity of Campaka its architectural grandeur followed as a matter of course affording room for activities to skilled artisans One ancient authority testifies to the splendour of the city thus Its bastions rampart paths doorways gates and arches were lofty its high roads duly divided Its gate bars and bolts were stout and fashioned by skilful artificers It contained markets and bazars thronged with craftsmen content and happy<sup>34</sup>

Development of fine arts other than architecture notably music necessarily followed theatrical arts began to flourish and there were innumerable actors and actresses contributing to the gaily as well as to the frivolity of the citizens The following words of the text give us an idea of this ancient city in its higher aspects It was liberal in alms giving, a home of secure and pleasant life dense with many millions

83 The Antagaḍaśāṇo And Aputtaravāḍi-ya-dāśāṇo p I

84 Ibid Loc. Cit.

of citizens content and happy. It was haunted by actors, dancers, rope-walkers, wrestlers, boxers, reciters, jumpers, ballad singers, story-tellers, pole dancers, picture-showmen, pipers, lute-players and clappers in plenty."<sup>35</sup>

(b) Rājagṛha

Let us now come to the military city of Rājagṛha, the capital of Magadha. It was situated in the midst of five mountains and thus was impregnable against any possibility of foreign attacks. We can not know much about it from the Jaina source which is to be supplemented by the Buddhist text which tells us a good deal about it.

We learn from Buddhist sources that the citizens of Rājagṛha had recourse to hunting, and the training of animals and thus the not very dignified occupations of the fowler and the deer-hunter came into being, and the butchers were subdivided and refined into cattle-butchers, sheep-butchers and pig-butchers. It is needless to say that the genesis and development of these occupations were influenced by the hilly environment of the city, the hills being the abodes of all types of animals and birds. The Lord Buddha himself resided in a region five hundred *li* from Rājagṛha where there lived a mountain clan of hunters consisting of 122 persons. Over and above, the occupation of cattle-raising flourished in the suburb of Rājagṛha. Curiously enough, the cattle-raisers were all Brahmans by birth. This occupation flourishes owing to the luxuriant growth of grass due to the mountainous regions near by. Authoritative words may be quoted, "In days of old, at the back of the Gṛdhrakūṭa mountains, near Rājagṛha, there was a village, of some seventy or so families, all of them Brahmans. Buddha wishing to convert these people, came to the place and sat down under a tree.

To this they replied—'we have dwelt here during thirty-generations past, and our occupation is to tend cattle.'<sup>36</sup>

The climate of Rājagṛha was also favourable to the growth of floriculture, and we are told of Ajjunae a rich florist of the city. This science required a thorough and systematic study and reached to a great perfection. We are told of the sage who came from the Śūpar-

<sup>35</sup> The Antagadadasāo And Anuttaravavāya-dasāo, pp 1-2

<sup>36</sup> Dhammapada, tr by Samuel Beal, p 64, verse no 2.

vata to the royal court and taught the king the valuable science. Inland bodies of water too exerted remarkable influence on the activities of Rājagṛha who found it profitable to fish in the river the Tapoda the Ganges and the lakes adjacent to the city.

As might be expected all the dignitaries of the State resided in the capital city. Very naturally there was a governmental department exercising control over the forest which existed on and near the mountains adjacent to the city. We read actually of the premier of Magadha conducting business tour and coming into contact with the overseer of the wood apparently an officer of the forest department.

### (c) Vaiśālī

Besides agriculture commerce architecture and the arts relating to amusement flourished vigorously. State vocations flourished in the inland cities as a matter of course. There the form of Government was constitutional. Strong centralized government is possible only in rich fertile soil. We learn from the Kalpasūtra the existence of the State occupations at Vaiśālī to be as follows —

(1) Vice regent (2) Cabinet ministers (3) Counsellors (4) Heads of departments (5) Commander of troops (6) Commander of forces (7) Commander of chariots (8) Heads of police (9) Chief of the royal messengers (10) Wardens bankers astrologers sealers and slaves. To this list we may add the following occupations of amusement in addition to the one we already described at Campaka such as players on cymbals on tambourines wind and stringed instruments and on those who toss up poles and double balls<sup>37</sup>

### (d) Baravaī (Dvaraka)

Let us now turn to the description of the influence of the environment upon the occupational activities of a coastal town namely the city of Baravaī (Dvaraka) within the vicinity of the Arabian sea. We learn from an authoritative source that a good number of occupations flourished there connected with the activities of the State. There were kings and princes and barons and where there are these dignitaries there are commerce and commercial activities. In consequence we find bankers traders and merchants. We can get a glimpse of the various

types of occupational activities that sprang up into being in connection with the court-life.

Thus there were stiffs, pikes and bows and so forth. There were persons with the lyres and caskets. There were wand-bearers, shavellers, jesters, jokers, and buffons. In other words the light as well as the grave aspect of life were thoroughly represented in this important city in the days of yore<sup>38</sup>. It goes without saying that the prosperity of the citizens with its various activities was possible only because of their commercial prosperity which again was greatly influenced by the favourable position of the city on the site of the sea.

#### (e) Polasāpura

Polasāpura, an inland city illustrates significantly though not exactly, the influence of geographical factors on the material prosperity of the citizens. The city owed its greatness principally to commercial factors. Commerce was very brisk there and it was followed by prosperity. There were various types of industries actively carried out by the people of the city. Pottery was one of the industries which flourished vigorously in the suburb of the city. It received a scientific treatment and was noted for specialization. The principle of the division of labour was in evidence. Some of the workers were engaged in bowels, others in pots and so forth. There were manufacturers as well as salesmen as in modern towns with this difference that the capitalist manufacturers took advantage of their superior position by exploiting the workers<sup>39</sup>. Thus our brief review of the topography of the above mentioned cities gives us an idea of the occupational activities of the citizens as quite different from those living in the hilly regions where hunting, selling wild fruits and roots are the prevailing types of occupations.

At the initial stages of the Indian civilization, vocational and educational selections were greatly determined by the institution of caste with its spirit of narrowness, rigidity and seclusion. Then came the tremendous assaults on caste by Jainism and Buddhism with the result that the rigour of caste came to be modified. The change had its effects in the field of education. "Child-Life" came in consequence, to

38. The Antagadadasāo And Anuttaravavāya-dasāo, pp. 21, 49, 51.  
39. Uvāsāgadasāo, p. 119.

be recognized as the standard of occupational and educational selection. In order to have an idea of the vocational selection made on the basis of caste we have to refer ourselves, to Manu and other authorities. Thus Manu advocates vocational selection on purely caste-system in the following verses. A man of low-caste who through covetousness lives by the occupations of a higher one the king shall deprive him of his property and banish.

It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another for he who lives according to the law of another (caste) is instantly excluded from his own. "Vaikhāṇasa-smṛti-sūtram makes similar injunction in occupational and educational selection only to preserve the existing social order of the time." The Mahabharata recommends the three principal groups of vocations to be adjusted to the three principal classes of people viz. the highest the middle and the lowest classes of people to avoid chaos in vocations that is to eliminate vocational mal adjustment. Though in the Mahabharata the element of caste system is advocated in vocational choice yet premium is placed upon efficiency and intelligence in vocational training and placement. Thus the following verse will support our claim.

"कश्चिन्मुष्या महत्स्ये मध्यमेषु मध्यमाः ।

जघन्याश्च जघन्येषु भृत्याः कर्म्यासु योजिताः ॥"<sup>40</sup>

Rigidity of the caste system was not strictly adhered to in vocational and educational selection during the Buddhist period and education was completely democratized. Scholars in collaboration with their parent or parents made a thorough selection of their life's calling so as to fit the profession into their natural bent of mind which would enable them to live as a self-respecting citizen in the State. The following quotation will support our contention. When Jivaka who was also called Kumārābhacca was seven or eight years of age he was playing with the princes in the hall and they reproached him with having no mother. Ashamed he went to Abhaya and asked who was his

<sup>40</sup> Manu p 423 verse nos. 96-97

<sup>41</sup> Vaikhāṇasa Smṛti-sūtram, tr by D W Caland p 225 p 231

<sup>42</sup> Mahābhārata p 46 verse no 43

mother, but he smiled and said, 'I am your father, who was your mother. I do not know, I found you exposed in the forest, and rescued you.' Then Jiwaka reflected, when he heard this circumstance related, that he would receive no inheritance from relationship, so he resolved that he would learn some science, and then by his attainment he might be able to acquire both relatives and wealth.

Again he considered the character of the eighteen sciences and the sixty-four arts, and determined that he should study the art of medicine, that he might be called doctor, and be respected, and attain to eminence, with this intention he went to Taksala, and applied to a learned professor to receive him into his school<sup>43</sup> This is what might be expected of a man of real genius

Imagination of the acutest and finest type was exercised by the parents of ancient India in the selection of the occupation of their children. This important affair was never left to chance but was guided by a rich imagination. This point is clear from the theory and practice of the Jaina and the Buddhist authorities who took into full account the factors of occupational environment, and the ability of the student. In a word financial profit, material comfort, future prospect, social status—all these entered into the minds of the Buddhist parents in the selection and rejection of the occupation of their wards. As a typical evidence we may insert a quotation from the Vinaya Text describing the scrupulous and judicious care exercised by the parents of Upālī in selecting the occupation of their son. "At that time there was in Rājagṛha a company of seventeen boys, friends of each other, young Upālī was the first among them. Now Upālī's father and mother thought 'How will Upālī after our death live a life of ease and without pain? Then Upālī's father and mother said to themselves, if Upālī could learn writing, he would after our death live a life of ease and without pain.' But Upālī's father and mother thought again. If Upālī learns writing, his fingers will become sore. But if Upālī could learn arithmetic, he would after our death live a life of ease and without pain.'

But then Upālī's father and mother thought again. 'If Upālī learns arithmetic, his breast will become diseased.' But if Upālī could learn

43 Manual of Buddhism, tr. by Hardy Spence, pp 238-239.

money-changing he would after our death live a life of ease and comfort and without pain. But then Upali's father and mother said to themselves: If Upali learns money-changing his eyes will become sore. Now here are the Sakyaputtiya Samanas who keep commodious precepts and live a commodious life: they have good meals and lie down on beds protected from the wind. If Upali could be ordained with the Sakyaputtiya Samanas he would after our death live a life of ease and without pain."

It is startling and interesting to note that Jaina authorities advocated a system of vocational guidance on the basis of collaboration between the parents concerned and the general body of citizens at large. Here was a distinctly modern and a democratic touch. The city supervisors of morals used to call such conferences which assisted the youths in the careful selection of their occupation. Let us quote Haribhadra Sūri on the point: "Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise: 'You should not put them to difficulty. Dharana and Deyanandi were then called. Each of them was given goods of the value of five lacs of Dinaras. The document was drawn up."<sup>45</sup> The point is much more explicitly and clearly stated in the *Triṣaṣṭīśāla* where prince Sagara made a demonstration of his skill in the various aspects of military science before Ajitaswamin out of his desire to be taught by him. The natural bent of mind was taken into account in teaching the military science. Sagara's demonstration before his teacher Ajitaswamin is similar to the modern practice of administering performance tests to students of vocational education in U.S.A. The following quotation will bear us out. From devotion to his teacher and a desire to be taught by him he showed Ajita Swamin his skill in other weapons also. Whatever was lacking in Sagara's arts the master taught him. For such a man has such a teacher. So both engaged in activities according to their natures."<sup>46</sup> Intelligence as the basis of vocational success is also stressed in the *Prabandhacintamani*.

44 Vinaya Text, vol I pp 201

45 Haribhadra Sūri *Samarāṅga Kāśī*, p. 10

46 *Triṣaṣṭīśāla*-*puruṣa-Caritra* vol. II, p 71

We quote below to support our statement. "Being naturally clever, he had read such books as the *Agastyamata*, and the *Ratnaparīksā* of *Buddhabhatta*, and from living in the company of jewel-tester he had become expert in the discrimination of gems"<sup>47</sup> Intelligence as the sound basis of professional success has also been stressed in the "*Vivagasuyam*" the eleventh Anga of the Jain canon. It is said in the above canon that a good many medical practitioners who had been to the house of *Soriyadatta*, the chief of fishermen, to extricate a fish-bone from his throat used their utmost skill by applying the 'Four Talents' only to meet a with total failure. We quote below to support our claim. "Then many physicians heard this proclamation while it was being announced, and having done so they went to the house of *Soriyadatta* and went to where the fisherman *Soriyadatta* was lying, and making use of their, 'Four Talents Viz (1) Intuitive—'Anutapattiki', (2) Disciplined—'Vainayiki. (3) the talent acquired by practice 'Kaimaja' and (4) Developed talent or the talent acquired by maturity of age 'Parinimiki', they tried to extract the fish-bone out of the neck of the fisherman *Soriyadatta* by means of vomiting, medicines to vomit, a painful treatment (such as beating, striking or rubbing hard the diseased part of the body)"<sup>48</sup> Reference to the application of 'Four Talents' by the medical practitioners has again been made in the above canon in connection with the vaginal treatment of the consort of king *Vijaya* <sup>49</sup> This practice proves conclusively the firm conviction of the Jain fathers, in the efficacy of the 'Four Talents' in professional success. "Business Talent" is also mentioned in *Karakanda Cariu* as a basis of professional success. "Who charmed the king by his business-ability,"<sup>50</sup> intelligence or specific talent as the basis of occupational or vocational selection has been much more clearly advocated in the writings of subsequent Hindu writers. We quote below to substantiate our statement. "When they heard this speech of the kings one of them said—'I am *Pañchaphuttika* by name, a sudra, I possess a peculiar talent or I weave every day five pairs of garment"<sup>51</sup>

47 *Kathākoṣa*, p. 104

48 *The Vivagasuyam*, p. 96

49 *Ibid.*, p. 144

50. *Muni Kanakāmara, Karakanda Cariu*, 11 by *Hirālal Jain*, p. 190.

51. *Kathāsarit Sāgara*, vol. I, p. 449.

This evolution of the standard of vocational selection in ancient India was an interesting slow and a tentative process. There was a transition from a dull, mechanical aristocratic to a vital rational and democratic criterion. The ideals of aristocracy came to be replaced by the ideals of personality—of personal competence. The germ of this democratic ideal may be traced to the Mahabharata. It was developed in right earnest by the Buddhists and the Jains. The Buddhists experienced the influence of the work on the workers—a vital thing. The Jains wanted to make education a concern of the State in a spirit of racial democracy. The Hindu writers wanted to adjust the vocations to the talents of the votaries. Thus there was a constant progress in the direction of balance, harmony and perfection. Hence as in the modern period vocational guidance was practised in ancient India.

Let us now turn to the discussion of the final phase of vocational education in Jaina India. In imparting vocational education to the future citizens of the State, the Family, the Church, the School, the State and Industry—the five great institutions were always active. We have elsewhere dwelt on the important and effective parts played by them in moulding the educational system of India and thus moulding the very soul of Indian civilization and culture.

The State centuries before the Christian era when Jainism was in the ascendent took keen interest in the welfare of its citizens and for its furtherance introduced agriculture, trade, industry and diverse vocations so essential to supply the physical needs of human life. There is textual evidence to show that Lord Rṣabha was keenly interested in the promotion of vocational education of the people. Thus the Lord taught the citizens of his State five *śilpas* exhorted them to settle down into agricultural life and to various gainful occupations. We quote below to illustrate the five *śilpas*:

“तस्य चित्रक कुक्षिम् नापिता-नात्मोदिति सपञ्च शिल्पिनः । काम्यसो नु शतपाद  
मघन यतो विंशतिमहतिरेक एककाः”<sup>52</sup>

Hemacandra, the great Jaina leader of the Śvetāmbara sect stressed the same point when he ascribed to Lord Rṣabha of Vṛnata (Oudh) the introduction of vocations concerning food, clothing and shelter—the

three fundamental needs of human life We quote below from Hemacandra relating to this point "From that time, the first artisans, the potters, arose. For the sake of houses for the people, the Lord appointed carpenters He, wise, appointed painters for the painting of the houses, for the sake of diversity of the people's pleasure. He established weavers for the people's clothes, . . . .

The Master, the sole father of the world, appointed barbers for the people who were very much annoyed by the growth of hair and nails. . . He established grass-gathering, wood-carrying, ploughing, and trade—these business for the sake of the people's livelihood."<sup>53</sup> Here we find the modern conception of the State patronage of agriculture, trade, commerce and industry for the financial prosperity of the citizens, clearly anticipated. This patronage was effectively supplemented by industrial training given to fit students

In ancient India—in Jaina India—the employment of the citizens of the state after their period of training was over, was a concern of the government This ultra-modern theory was thoroughly understood and practised by the Jaina authorities The conference of parents and citizens at large to which we have already referred is an instance to the point The Mahābhārata bears clear testimony to the consciousness of the rulers in this important aspect of their duty The following quotation from the Mahābhārata will bear us out.

“द्रव्योपकरणं कच्चित् सर्व्वदा सर्व्वशिल्पिनाम् ।

चातुर्मास्यावरं सम्यङ् नियतं सम्प्रयच्छसि ॥ ११६ ॥

कच्चित् कृतं विजानिषे कर्त्तारञ्च प्रशंससि ।

सतां मध्ये महाराज ! सत्करोषि च पूजयन्<sup>54</sup> ॥ १२० ॥”

Cānakya in his famous Arthaśāstra advocates the state supervision of trade and industry, and there he mentions a separate department of trade and industry with a hierarchy of officers<sup>55</sup>

The ancient merchants, tradesmen, artisans, agriculturists and other businessmen had associations or guilds of their own We have

53. Triṣaṣṭīśālākā-purusa-Caritra, vol I, p 152, p. 153

54. Mahābhārata, vol, iv, p 69, verse nos 119-120

55. Cānakya's Arthaśāstra, tr. by R. Shama Sastry, pp 94, 100, 106, 140. 180-181,

no detailed information about such associations from the Jaina sources at our disposal. Hemacandra makes incidental reference to such a guild of washermen<sup>56</sup> in his *Sthavirāvalīcaritra*. In the *Vivagasuyam* the eleventh Anga of the Jainas reference is made to a chief of fisher men—a chief of the guild of fishermen<sup>57</sup>. We learn however from Buddhist sources of such associations of merchants. Mention is made therein of five hundred merchants in India who had an association with Maitri as its president. The merchants freely took counsel from this association regarding their overseas trade and ocean navigation. The association of merchants had various departments over which supervisors were appointed by themselves. I remember in years gone by—there were 500 merchants in Jambudwīpa of whom a certain one was chief his name being Maitri (sse—che). On one occasion these merchants all assembled together and began to consult how they might best embark on some expedition for the purpose of getting gain.

Then the merchants having assembled on the coast, and offered their worship to the sea god selected five men to superintend the various departments (as before) and then set sail.<sup>58</sup>

We learn from Viṣṇu of the status of the Association something about the Guilds of merchants businessmen or artizans and other professional groups of autonomous bodies. Severe punishment used to be inflicted on those treacherous members of the Association who attempted to create dissension and chaos among its members by their unlawful act. The state intervention is sanctioned by Viṣṇu to punish those mal-creants for the preservation of the Association from ruin.

Those who cause dissension among the members of an association shall undergo punishment of a especially severe kind because they would prove extremely dangerous like an (epidemic) disease if they were allowed to go free. Wherever a criminal act opposed to the dictates of majority has been attempted, a king desirous of prosperity shall redress it.<sup>59</sup> The president of the Guild according to this authority should spring from a noble family should be versed in the Vedas

56 Hemacandra *Sthavirāvalīcaritra*, p. 206

57 *Vivagasuyam*, tr by V J Chokshi and M C. Modi p. 20.

58 The Romantic Legend of Śākya Buddha, pp. 342-343

59. The Minor Law Books p. 155 verse no. 6.

should be dutiful, energetic, bear good moral character and be skilled in different phases of industry<sup>60</sup>

The Association or Guild of merchants should appoint counsellors to advise the villagers, companies of artisans and other associations.<sup>61</sup> In the Samarāicca Kahā, we have reference to a king's commission composed of five principal citizens, which accompanied Dharana and Suvadana to the sea-shore, and which counted gold and handed it over to the former. This passage suggests to us the practice of appointing an advisory board similar to the one advocated by Visnu in his code.

We quote below a relevant extract: "Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore. The gold was counted by the committee and was handed over to Dharana."<sup>62</sup> Thus the Hindu and the Buddhist literatures support the Jaina view of the state patronage of agriculture, industry and commerce and the placement of the future citizens. The State extended its co-operation to Associations or Guilds of merchants, businessmen, artisans and agriculturists and constantly helped the people in their profession either by appointing special commission or through the advisers of the association.

This authority describes rules and regulations which remind us of their counterparts in mediaeval Europe,—compulsory residence, fixed period of training, the spirit of rigid seclusion, and above all the phenomenon of corporal punishment for the deserter. The apprentice received free instruction, room and board and had to pay the honorarium voluntarily to the teacher at the time of his returning home. Thus vocational education was virtually free and compulsory.

The instruction in the house of the teacher and the work in the factory or farm were simultaneous. The teacher was very cautious to place his apprentice on the appropriate occupation for which he was receiving theoretical instruction in the school. Thus there was proper co-ordination between work in industry and teaching in the school. The income of the apprentice for his work used to go to the teacher. "The master shall teach him at his own home and

60. The Minor Law Books, p. 347, verse 9.

61. *Ibid.*, p. 347, verse no. 10.

62. Samarāicca Kahā, p. 78.

feel. He must not employ him in work of a different description and treat him like a son.

If one forsakes a master who instructs him and whose character is unexceptionable he may be compelled by forcible means to remain (at the master's house) and he deserves corporal punishment and confinement. Though his course of instruction be completed an apprentice must continue to reside at the house of his master till the fixed period has expired. The profit of whatever work he may be doing there belongs to his master.<sup>63</sup> This last point coincides with the basic philosophy of the modern Wardha scheme movement which includes in its curricula academic and practical courses of studies to make the pupils self supporting. The plan further escheats the earning of the scholars to the school fund in the manner advocated by Manu.

Even after the completion of his courses of studies the apprentice had to reside at the house of his master for the stipulated period. The profit earned by him through his work would go to the pocket of the master. A strict examination would be followed by the payment of the honorarium to the teacher.<sup>64</sup> The use of text books in learning trade<sup>65</sup> was in vogue very much as it is in modern schools.

Our brief discussion of vocational education during the Jaina period reveals to us the fact that the Jaina fathers were conscious of the influence of geographical factors on the origin and distribution of various vocations which is surprisingly modern. They also knew full well along with the Hindu and Buddhist writers the needs of adjusting vocations to the physical, emotional and physiological needs of the applicants seeking vocational training. The candidates for vocations were given a systematic and thorough vocational and educational guidance by the city-supervisors in an open conference in co-operation with the parents and the citizens. The opinion of the candidates was also respectfully taken into account. In vocational and educational selection the parents also carefully took into account the relative influences of vocations on the physiology of their sons as also their respective merits and demerits and future prospect.

63 The Minor Law Books pp. 133-134 verse nos. 17-19.

64 Ibid. p. 134 verse no. 120.

65 Prabandhacintāmaṇi p. 104.

The Family, the Church, the School, the State and Industry—the five great institutions of society played an important role in imparting vocational education to the future citizens. Especially the state and industry co-operated in closer harmony in the enterprise. State interference in industry and its occupations is great and tremendous. The state introduced agricultural, industrial, and commercial pursuits under the direct control of Rsabha, then Lord of Vinitā (Mod Oudh), the first Jama Tīthankara. We also know from the Buddhist and the Hindu sources something about guilds or associations of merchants which undertook to supervise and direct agriculture, trade, industry and commercial education in the country. For these, various departments were introduced in the association of the merchants, each under a specialist and the association constantly kept the people informed about economic activities of the country and occupational opportunities through its advisors. The association may appropriately be compared to a modern Board for Vocational Education. It must have under its control various trade-masters instructing their apprentices in their respective arts. The Board or Association was an independent organization under the general control of the state, enjoying full autonomy, imparting instruction in agricultural, technical, industrial and commercial courses subject to the restrictions set up by the State. Hence vocational education was both theoretical and practical, it applied theory to practice. The students could learn while earning though the profits went into the fund of their teachers. Besides, they learnt their trades under the direction of experts in an ideal occupational environment, and there was proper co-ordination between the instruction in the organized classes and the practical work in the factory or the farm and the vocations were carefully selected according to the natural bent of mind of the students.

## LECTURE IX

### THE RELIGIOUS AND CULTURAL ACTIVITIES OF THE JAINA FATHERS

It is a historical fact that all the Jaina prophets from Rṣabha to Mahavira addressed themselves directly to the masses in homely vernacular illustrating their sublime lessons with simple examples, parables and short stories. Theirs was the mission of uplifting the humble humanity in the sphere of religion. The missionary activities of the Jainas like those of their Buddhist contemporaries were eminently practical. They were calculated to appeal more to the emotion than to the intellect of the audience. Religion is after all morality touched with emotion as Matthew Arnold has profoundly observed.

The sacred literature of the Jainas is embodied in the Canonical books known as the *Angas* twelve in number which were put in shapes of books in order to assist the frail memory of man long after the demise of Lord Mahavira.<sup>1</sup>

It was first done two generations after the passing away of Mahavira and again the process had to be revived in the fifth century A.D. We may repeat here the well known fact—that the Jainas are divided into two important sects—the *Śvetambaras* and the *Digambaras*—those who are clothed in white and those who go about naked. The last has a significance which must not be missed—the practice of nudity symbolizes absolute detestment from all worldly concerns. The *Digambaras* and the *Śvetambaras* do not agree in the details of their Faith. Into the details of the sectarian controversy we need not enter. Suffice it to say that during the earlier period of their history the Jainas were exclusively a religious body having nothing whatever to do with politics of the material world. Under pressure of circumstances into the details of which we need not enter they were compelled to participate in politics and in the tenth century A.D. they began to do so effectively.

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1 Maurice Winternitz Ph.D. Vol II tr. by Mrs S. Ketkar & Miss. H. Volin

by capturing the control of the education of the princes from the hands of the Brāhmins

It is well-known that when Jainism declined as a religion in the eastern part of India, it flourished in the West and the South owing to the effectiveness of teaching and the high standard of moral character of the Jaina missionaries, who easily overcame the opposition of their Brahmin rivals in the same field. The latter-day Jaina scholars imbibed a taste for secular culture and they made solid contributions to various fine-arts, philosophy and secular sciences. There are two distinct phases of cultural history of the Jainas—the early phase or the phase of Reformation and the later phase—the phase of Renaissance. The earlier phase was purely religious directed against ritualism, sacerdotalism and dogmatism of the Vedas, the later phase represented a combination of intellectual and physical culture represented by a host of sciences—viz physiology, psychology, astronomy, astrology, mathematics, geography and other subjects. Let us proceed now to offer the audience a little more detailed account of the preaching tours of some of the Tīrthankaras starting with Rsabha.

Fittingly enough let us start with the first Tīrthankara, Lord Rsabha, who was born of a royal family, his father being king Navi of Oudh and his mother Merudevī<sup>2</sup>. The atmosphere surrounding his childhood was favourable to the mental and spiritual development of the child, who in course of time developed into a full-fledged religious reformer. Rsabha seems to have received the ideal education for a prince, he was happily married to the royal princesses Yaśavai and Sunandā, daughters of the kings of Kacca and Mahākacca<sup>3</sup> and when the proper time came he became the ruler of the land—he ruled it and ruled it well.

Soon after he realised the transitoriness of material pleasures and renounced the world and pursued his spiritual mission, being bent on the attainment of Kevalijñāna of perfect knowledge which is the sole source of salvation. In connection with this transition in his life a picturesque story of a heavenly damsel of the name of Nilamjasā trying to charm him by her attractive dance and herself being withered

<sup>2</sup> Puṣpadanta, Mahāpurāṇa, edited by P. L. Vaidya, p. 600.

<sup>3</sup> *Ibid*, p. 602.

away in the process is related <sup>4</sup> The first converts of Rṣabha were Bambi and Sundarī and Suyakitti and Piyampvaya <sup>5</sup>

In course of his teaching the first of the Tīrthankaras taught his audience not only the elements of morality but also the rudimentary principles of science physiology psychology astronomy and geography <sup>6</sup> The other Tīrthankaras followed in the foot steps of the pioneer till we come to Mahavira the last of the Tīrthankaras.

Mahavira came of the royal family of Kundapura or Vaiśali his father being Siddhartha king of the land He received a thoroughly perfect education becoming a royal prince in the Art school as well as in the Institutions of higher learning The courses of his studies embraced the various arts the Vedas together with their angas and the whole range of Brahmanical learning

He renounced the world at the early age of twenty-eight with the consent of his father and pursued a career of spiritual conquest of truth For twelve years he led a life of severe austerities and penance It is at this stage of his life that he adopted the practice of going naked. After twelve years of spiritual discipline and austerity he attained to Kevalinship or perfect knowledge Thereafter as Jacobi says He was recognized as omniscient as a prophet of the Jainas or a Tīrthankara (founder of the path) and had the title Jina (spiritual conqueror) Mahavira (a great hero) etc. which were also given to Śakyamuni The last thirty years of his life he passed in teaching his religious system and organized his Order of ascetics which as we have seen above was patronised or countenanced chiefly by those princes with whom he was related through his mother <sup>7</sup> From the *Ātmanuśāsana* we learn that Mahavira had four names altogether "That last Tīrthankara Mahavira Svamin is often referred to by four other names Vira Var dhamāna Ati vira and Sanmatī" <sup>8</sup> He was known among the Buddhists by the name of Nigantha Nataputta.<sup>9</sup> His followers were drawn

4 Mahāpurāṇa pp 606 610

5 *Ibid* p 167

6 *Ibid* pp 616 617

7 Jacobi Sacred Book of the East, pp 15 217

8 Shri Guna Bhadra Ācārya Ātmanuśāsana, tr by Rai Bahadur J L

Jaina, M.A Bar-at Law p 1

9 Maurice Winternitz vol II p 424

chiefly from the Kṣatriya aristocracy and organized them into a community with lay members drawn from both the sexes. With Mahāvīra, the race of Jaina prophets or Tīrthankara comes to an end

From the materials at our disposal, we are neither in a position to assign the dates of the different stages of the missionary activities of Mahāvīra nor to identify with precision the different towns and cities he visited. All that we know definitely is that the area of his travels is very extensive embracing the whole of India from the Bay of Bengal to the Arabian sea. From the account given below we get firstly an approximate idea of the dimensions of his travels. We do not exactly know when or whence he started his spiritual tour. But the cities he visited may be thus arranged on the approximate contiguity of geographical locations. It may be added that some of the cities he visited have not yet been identified. Thus beginning from Campaka in Anga, he made his peregrinations and traversed through Rājagṛha, Nālandā, Mithilā, Vaiśālī, Benares, Alambhika, Kampilla, Śrāvastī, Paṇṭabhūmi, Polāśapura, Vardhamāna (Guzerat), Astigāma, etc.<sup>10</sup> In addition to the above cities Lord Mahāvīra visited Bhadraka, Sāhanjani, Pādalāsanda, Soniyapura, Rohida, Hastināapura, Usabhapura, Virapura, Paṇmatala city.<sup>11</sup> He made lay-converts and disciples in the Jaina monasteries located in the following important cities — (1) Kāmadeva at Punnabhadde sanctuary, in the suburb of Campaka.<sup>12</sup> (2) Vijaya at Rājagṛha,<sup>13</sup> (3) a Brahmin, Bāhula, at Kollaga, suburb of Śrāvastī,<sup>14</sup> (4) Ānanda of Vanijagāma at Dūpalasa monastery in the same city<sup>15</sup> (5) Chulanipiya at Kottaga monastery, in the suburb of Benares<sup>16</sup> (6) Chullasayaga in the garden of Sankhavāna in the suburb of Ābahlīya,<sup>17</sup> (7) Kundakoliya in the garden of Sahassambhavana in

10a Jaina Sūtras, part I, p. 264

10b Kalpa Sūtra And Nava Tattva, p. 91

11 Vivagasuyam, pp. 1-132

12 The Uvāsagadasāo, vol. II, pp. 64, 81, 85.

13 *Ibid.*, appendix 1, p. 1

14 *Ibid.*, p. 2

15 *Ibid.*, vol. II, pp. 9-10.

16. *Ibid.*, p. 90

17. *Ibid.*, p. 103.

the suburb of Kāmpillipura<sup>18</sup> In addition to the above list of wealthy lay disciples the Lord reluctantly admitted into his Order Gosala<sup>19</sup> at Pāṇḍyabhumī who like Devadatta proved hostile to his master and was expelled from the Order Queen Nanda<sup>20</sup> wife of Bimbisara was admitted by the Lord into his ascetic fold at the Cunisila monastery at Rajagrha (see lecture no V)

Thus everywhere he was warmly received and enthusiastically greeted and a vast number of people of all ranks and of both sexes became his converts (see summary table at the end of lecture no IV) Mahāvīra the last of the Tīrthankaras discharged supremely a synthetic mission by assimilating the teachings of his predecessors and by giving it a final form He contributed towards the organization of the church and laid minor rules and regulations without which an organization cannot go There was room in his fold both for monks and laymen

Let us now proceed to offer a brief account of the intellectual activities of the Jains in different branches of secular knowledge which so to say represent Jaina Renaissance It was the necessary out-come of the Jaina system of education described in our previous lectures The Jaina Renaissance may be said to be the outcome of the Jaina Reformation by which we mean the vast and varied movement associated with the names of the Tīrthankaras from Ṛṣabha downwards

### (1) Philosophy —

Our theme namely the Jaina educational system has not directly much to do with the Jaina system of philosophy which is so very deep rich and subtle But it undoubtedly influenced its educational doctrine The pluralistic realism of the Jainas with its peculiarly minute logic elaborate psychology and sublime ethical code must have exerted a powerful influence on the enunciation of their educational philosophy

### (2) Religion —

Jainism is a distinct religion having a distinct entity of its own It is a combination of metaphysics psychology and what is popularly

<sup>18</sup> Ibid p 106

<sup>19</sup> Ibid appendix 1 p 2

<sup>20</sup> Ibid vol II p 97

known as religion. Through sheer of ignorance and perverseness many western scholars like Barth regarded Jainism as a mere variation of Buddhism<sup>21</sup>. There are remarkable points of difference between the creeds as well as resemblance. Jainism admits the immortality of the soul while Buddhism denies its existence altogether. The Jaina system of philosophy is a type of dualism recognizing the existence of matter and soul while both are unreal with the Buddhists. The Jainism carries the doctrine of Ahimsā to a greater logical precision than what Buddhism does. Jainism reconciles itself to the institution of caste from which Buddhism totally departs.

### (3) Art —

There was nothing very original about the Jaina architecture but the Jainas were great builders devoting a good deal of care, attention and money towards the enrichment of their cities with buildings and towards the construction of temples of various designs and sizes in different places. The following extract from Vincent Smith gives us an idea of the nature of Jaina architecture. "In the domain of art the most notable achievements of the Jainas are the exquisite marble temples of Mount Abu, built in the local 'Guzerat' style. The Jaina temples in Mysore almost equally ornate in a different fashion. A peculiarity of Jain architecture is the massing of an enormous crowd of temples into a confined space, as at Palitana in Kathiawar and other places. The individual buildings are in the style of their age and locality"<sup>22</sup>. The Jainas, it goes without saying thoroughly assimilated the Hindu and the Buddhist<sup>23</sup> ideals and they in their turn greatly moulded the style of Muslim architecture in Guzerat<sup>24</sup>.

### (4) Literature —

Jaina literature is characterized by a severe tone of asceticism and unworldliness as contrasted with the graceful humanity of the Buddhist text. The early phase of the Jaina literature which was almost exclusively written in Prakrit dialects like Ardhamāgadhī and Mahārāstrī possesses a philological interest of its own. It was from approximately

<sup>21</sup> Sir S. Radhakrishnan, *The Indian Philosophy*, vol. I, pp. 290-291

<sup>22</sup> Vincent Smith, p. 11

<sup>23</sup> *Ibid*, p. 9,

<sup>24</sup> *Ibid*, p. 32

about the middle of the 8th century A D that Sanskrit came to be used for literary purpose by the Jainas of both the Śvetāmbara and the Digambara sects—the Śvetāmbara began to use it in the eighth century A.D and the Digambara somewhat earlier. The Jaina Sanskrit writers wrote in a variety of styles noted for purity and grace and in the tenth century A.D they began to fall back upon the natural dialects of the people. In modern times the Jaina writers quite in harmony with the spirit of age have begun to compose treatises in Gujarati, Tamil, Kanarese and Hindi thereby contributing to the enrichment of these literatures.<sup>25</sup>

Coming from the manner to the matter of Jaina literature we find that the Jainas much more thoroughly than the Buddhists mastered Hindu thoughts, sentiments and legends and adapted them to their own use. As for example the Kṛṣṇa cult and the legend of Draupadi appear in their Jaina version to the great edification of the readers belonging to the rank of the people. As an example to the point we may refer to the Prakrit Epic *Pauma-carīyam* (*Padma Carita*) by poet Vimala Suri (390 years after the demise of Lord Mahavira).

It is to the credit of the Jainas that they immensely contributed to the Indian stock of knowledge not only in the fields of philosophy, art, religion and literature but also in the domain of secular knowledge like astronomy, astrology, mathematics, grammar, lexicography, poetics and politics.<sup>26</sup>

Among the important Jaina mathematicians we must mention the name of Mahavīracārya<sup>27</sup> a ninth century south Indian scholar who applied mathematics to the study of astronomy and regarded the knowledge of this science essential for the salvation of the soul. He absorbed the scientific ideals of the Hindu authority Brahmagupta. His monumental work *Gaṇitasāra-saṃgraha* was widely appreciated in south India and it was translated into Telugu language. Very relevantly we may insert here a modern authoritative estimate of the contributions of these ancient worthies. "The so called Jaina operation (page 209) is akin to work found in Brahmagupta and yet none of the problems

<sup>25</sup> Maurice Winternitz, *A History of Indian Literature* vol II p 427

<sup>26</sup> *Ibid* p 59.

<sup>27</sup> Mahāvīracārya, *Gaṇita Sāra-Saṅgraha* tr by M Raṅgācārya, M.A., Rai Bahadur

is the same. The shadow problems, primitive cases of trigonometry and gnomonics, suggest a similarity among these three great writers, and yet those of Mahāvīrācārya are much better than the one to be found in either Brahmagupta or Bhāskara, and no questions are duplicated<sup>28</sup> And we quote again "His labours have revealed to the world a writer almost unknown to European scholars, and a work that is in many respects the most scholarly of any to be found in Indian mathematical literature"<sup>29</sup>

In connection with Jaina contributions to grammar, we must mention the name of Hemacandra, the great Jaina scholar of the eleventh century who on account of his vast erudition and versatile genius enjoyed the patronage of Siddharāja at whose request he composed his famous treatise on grammar known "Siddha Hemacandra" which was extensively circulated all over India and beyond<sup>30</sup> Over and above, Hemacandra also wrote a commentary on his own grammar He also composed *Abhidhānacintāmaṇi* and *Anekārthasamgraha* and other innumerable works of great merit<sup>31</sup> Hemacandra was greatly influenced by his Hindu predecessors in his writings on grammar, metrics and poetics but he also added original element of his own His *Siddha-Hemacandra* is clearly an imitation of Pāṇini's grammar but his chapters on Prakrit dialects are really original contributions He wrote his secular works during the reign of Siddharāja and his religious works in the reign of Kumārapāla,<sup>32</sup> of Guzerat, his patron

#### (5) History —

The Jaina writers wrote extensively on history, and their notable contributions being *Prabandhas* on diverse topics and Merutanga Ācārya's *Prabandhacintāmaṇi* gives us valuable information regarding the social, political, economical and educational conditions of his time Forbes largely derived his source materials from this work for his *Rasamala* The Jainas occasionally interfered in politics The great author Hemacandra to whom we have already referred was, besides being many things, something also of a politician Kalāka Sūri, a Jaina

<sup>28</sup> Mahāvīrācārya, Op Cit p xxii

<sup>29</sup> *Ibid*, p xxiv

<sup>30</sup> Dr G Buhler, Life of Hemacandra, pp 15-16

<sup>31</sup> Hemacandra, *Kumārapālacarita*, pp xxiv-xxv edited by Dhruva.

monk took part in politics and he also once led an army against the king of Ujjain

During the latter part of this lecture we have mainly dwelt upon the intellectual activities of the Jainas which may be said to have constituted a period of Renaissance which is associated with its development of literature secular arts and sciences. Its earlier part has mainly dealt with religious activities which may be said to have represented the Reformation movement. History does not always repeat itself after all. In European history the Renaissance movement preceded the Reformation movement. Here the order was reversed. What we have designated as the Jaina Reformation was associated with religion and philosophy. We have discussed religion somewhat in detail but we have refrained from dwelling on philosophy almost altogether because of want of space

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## LECTURE X

### CONCLUSION

Friends,

We propose to present you in this, the last lecture of the series with a résumé of the nine lectures already delivered and nothing more. The family has been from the very start, both a biological and a cultural institution. It was the earliest form of school, imparting education for the cultural uplift of humanity. In course of time, with the growth of the complexities of civilization, it came to be superseded by the organized school. From the earliest times, the school was almost invariably associated with the church as an agency of education. In course of time the latter absorbed the former altogether. It was so in Europe. It was almost so here in India. The Brahmins used to control both the secular and the religious education of the land.

In the second lecture, we noticed how the Vedic and the Art-schools came into being as two distinct institutions—the former exclusively for the twice-born, and the latter for the Śūdras and other members of the lower order in society, though the twice-born too could join it, if they would. There was no proper articulation between these two grades of institutions, and they were running into parallel directions without meeting at any common point. The attendance in the former institutions was compulsory for the twice-born especially for the Brahmins, but they had the option to join the latter, and this option depended on the postponement of the *upanayana* ceremony according to *Grhya-Sūtrās*.

This proves conclusively that the Brahmins might easily join the art-school. The curricula in the Vedic school was encyclopaedic, embracing purely academic and scientific courses of studies meant for the twice-born as a preparation for their multifarious duties or vocations of life. Physical education was not neglected. Early-rising, collection of faggots and other manual work done for their teachers assisted in an informal way the physical training of the alumni of the Vedic schools. The Brahmanic curricula offered facilities for mental development of

the scholars. These were framed on sound psychological and sociological principles—and were not forced upon all regardless of the mental differences of the recipients. According to Manu the twice-born scholars were given the latitude to drop out after 36, 18 and 9 years of study of the three Vedas. Consequently according to this scheme one might drop out of the Vedic school after 12, 6 and 3 years of study. Only on rare occasions brilliant scholars who dedicated their lives to the cause of learning devoted themselves to the study of the whole range of the four Vedas extending to 48 years according to the Smṛiti. It is quite likely that the scholars of average intelligence and modest ambition did not study the range of the encyclopaedic courses of Vedic studies.

The Kṣatriyas necessarily paid scanty attention to the study of the Vedas, devoting their serious care to solid, positive and practical sciences such as politics, science of tactics, physical education, painting, music and languages as a preparation for their life's calling. The Vaiśyas likewise reserved their serious care for the study of the practical arts and sciences with special reference to *varta śāstras*—agriculture, cattle-raising, commerce, trade and industry. Naturally these two groups of scholars spent their minimum time in the Vedic school with a special stress on the course of studies required for their vocations. Briefly speaking, the curricula in the Brahmanic school were remarkably adjusted to the mental and social needs of the scholars and the courses were more philosophical and less practical for the Brahmins and more practical and less philosophical for the Kṣatriyas and the Vaiśyas. In other words, personality and society were the standards of education. The Brahmanic education was carefully designed to preserve the then political and social structure of the country—i.e. education was framed after the pattern of the state. It is patent that the Vedic education took a thorough account of the facts of human nature—it had its basis in the very psychology of man as a practical, positive being whose education to be of any good, must not be an airy nothing, but a real help guiding him onward and forward to the path of self-realisation through self-elevation. Then again, it was thoroughly alive to the important economic principle of the Division of Labour, which was really at the root of the institution of caste—an institution with which the educational philosophy of India was so integrally connected.

The lecture method was fully utilized, though individual instruction too was in vogue. The corporate life was brisk. The spirit of association was vigorous. The teachers were organized under *parisads*, resembling the Mediaeval European universities offering instructions to students—both religious and secular. There was a hierarchy of officers discharging their respective duties. Reference to *Parisads* or *Brahman Sabhas* is made in the *Kāvya-mīmāṃsā* of Rājaśekhara. These *Parisads* used to hold examinations in which learned scholars of those days of hoary antiquity used to sit. This practice establishes beyond doubt its academic character. Education was no play in ancient India. There was no saturnalia of option and looseness. It was a slow, sure, stern and steady discipline of the mind needing practice, devotion, and care.

The proper articulation between the Vedic and the art-school was gradual. The parallel system of organization was replaced by the ladder-scheme during the time of Lord Buddha who joined the writing or the art-school as preparatory to joining Taxila University where he mastered the whole range of learning available in his days, and thus became perfectly fit for the discharge of his royal duties.

The movement for this articulation between the Vedic and the art-school reached its culmination, when these institutions were controlled by the Jaina fathers. Their monasteries, as a result of this assimilation of culture of their own, assumed a cosmopolitan nature, imparting instruction in a vast range of subjects. Specialization went hand to hand with liberalism in their realm of studies. Their institutions of learning became a melting-pot of cultures as it were, thus exerting a tremendous influence on the mental, moral and political life in India. The Jaina fathers had a remarkable power of adaptability, and to make their institutions of learning very popular, they tactfully incorporated the diverse types of cultures in their monastic universities.

Like the Vedic or the Brahmanic schools, the encyclopaedic curricula of the Jainas took into account the psychological and the sociological factors in framing their courses of studies. That is "child-life" and "Social-institutions" became the standards of education. Naturally, in the monastic schools of the Jainas, there were ecclesiastical and secular departments offering instruction in the Brahmanic, the Buddhistic

learning and in the Arts and the Angas of the Jainas. The Jaina fathers had a wonderful grasp of geography the knowledge of which they utilized in founding the monasteries.

Thus they always like the Buddhist fathers selected sites for their monasteries and the nunneries in the suburbs of the capital cities commercial towns—inland or coastal—and they were always careful in taking into account the geographical factors of the locality—their location within the vicinity of the highways and byeways natural scenery surcharged with fragrant breezes of the lotous pools the humming of bees sweet-chirping of various species of birds and temperate climate devoid of disturbing elements—natural or artificial.

The Jaina monasteries were well organized under a hierarchy of officers such as Presidents Ācaryas Upadhyayas Śramanas Pravajya dayakas Niryapakas and other officers and teachers required to conduct both the systems of administration and instruction obtaining therein and they became important centres of culture and learning attracting lay scholars from all ranks in society.

No tuition fees were charged from lay scholars who were even given free room and board in case of necessity. Moral discipline was strictly enforced upon all especially upon the novices who were subjected to rules of asceticism and their courses of studies included the Angas as well as sacred and secular texts. All the Jaina monasteries taught the novices their eleven Angas at the least and we have constant references to the practice in sacred texts. Seventy two arts are mentioned in the *Prabandhakosa* as the curricula prescribed for the education of Bappa Bhaṭṭi and prince Āma by Siddhasena Suri at the Jaina monastery at Modherapura in the province of Guzerat.

The Jaina fathers introduced an ethical code governing the daily programme of the monks—physical mental and moral. At least three hours daily study of the Jaina scriptures was strictly enjoined upon Jaina monks and nuns the violation of which was looked upon with grave concern. They enjoined begging tours upon all monks similar to the practice that was in vogue in the Vedic or the Brahmanic schools with this difference that the former used to beg alms from all classes of citizens from the rich to the poor without any reservation.

The Jaina monasteries had excellent libraries or Bhandaras attached to them where competent and highly educated monks spent

their time in studying, and copying sacred books, and writing books on diverse subjects. In brief, the Jaina Bhāndaras like the Mediaeval European libraries, were rich depositories of Indian literatures on diverse subjects from the religious to the secular. They exerted a profound influence on the mental and moral uplift of the Indian people.

Nunneries were also founded in the cities for the spread of education among the women, especially among the nuns and the female novices. The Jaina fathers were very liberal, and readily admitted women into their fold. The nunneries acquired popularity and ladies from the royal household, especially the royal consorts voluntarily joined them. The female novices were admitted into the Jaina order before the assembly of the monks, and after their formal admission they were handed over to the nun-in-charge, under whose guidance they received training in the eleven Angas of the Jainas as preparatory to their religious career. The nuns were chiefly instrumental in the spread of education among the fair sex. The nuns imparted instruction also to female lay scholars in religion and moral precepts attending their classes from their home. We learn from the Kathākośa that princess of the royal family of Gangapura received religious instruction regularly from the abbess Chandrayacas of the same city<sup>1</sup>. The Jaina nuns received all-round training in diverse subjects—both religious and secular and we have on record the cases of Bhadda and Nanduttara, the Jaina nuns who challenged Sariputta and Moggallana the two apostles of Lord Buddha in open debates on points of religion. Though both these nuns could not stand the debates, yet it was a glorious defeat for them both. We do not have any evidence to prove if the Jaina nuns could be elevated to the coveted position of an Arhat, but they were promoted to the position of the head of a community of nuns under the charge of a Tīrthankara. Thus Bīāhmī sundarī, Aiyā Yaksīnī, Puspakula, Candīabālā and Salasa Revatī were eminent Jaina nuns who rose to the position of a head of community of nuns and lay votaries respectively under Rsabha, Aristanemi, Pārśva and Mahāvīra.

Education was imparted to lay females desiring to enter into domestic duties in the family, state and the schools. We have noticed above

1. Kathākośa, p. 116.

how the Jaina Church also undertook to train the lay females in religion. Our knowledge of the responsibility of the Church in imparting the secular education to the lay female scholars is very defective. In the family, the state and the school the female lay scholars studied the whole range of encyclopaedic curricula prescribed for the Art school. Their courses of studies were admirably fitted to their physical, emotional and mental growth. Emphasis was laid upon the personality of the pupils, their special aptitudes, interests, native abilities and social conditions in giving them the best kind of education as a preparation for their domestic and civic duties. Thus fine Arts took care of their physical, emotional and mental needs, and the academic or literary courses including the Vedic courses and the classical languages took note of their intellectual appetite. In addition to these needs the needs of society were also taken into account. Briefly speaking, as in the monastic school, Child life and Society were the standard of education. The female scholars were made to study seventy-two arts of the Jainas with a specialization in the subject of their choice. The courses were organized with a view to fit into the nature and specific abilities of the scholars. Thus rigid courses of studies were not forced upon all scholars regardless of their abilities, tastes, aptitudes and natural bent of mind.

The females also received higher education in the Vedic or the Brahmanic school. Female education was not restricted to a particular community but females of all ranks—Brahmins, Kṣatriyas, Vaiśyas and even adult female cooks could receive the benefit of higher education. Diploma of Pandita was conferred upon successful candidates. After completing their courses of studies they found employment in various vocations and even a princess of Bhoja engaged herself as a scribe in copying the Jaina texts.

The Art schools were very popular and they were prevalent in the capital cities, commercial towns and even in the distant regions of the country.

On the education of the princess or the guardians of state, the influence of the family, the church, the state and the school was immense. The education of the princes began from the prenatal stage to their adolescence and post adolescence and education was carefully planned and adjusted to the growing needs of the growing child. In the prenatal

stage, special care was taken of the mother, her diet was regulated and her environment was made comfortable and ideal, and disturbing elements were removed

After birth they were left to the charge of groups of female nurses especially trained in child-care and they with their special skill assisted in the mental, moral and physical well-being of the child. We pointed out in course of our lectures how the female nurses were versed in fine arts, and in higher education and some of them had Panditā' prefixed to their names—more as a scholastic stamp than a mere surname. For such Panditā nurses showed their skill in drawing pictures and were skilled in literatures and sacred lores and were constant companions of their masters' children on terms of equality. Adolescent princesses had such Panditā nurses as their companions

The formal education of the royal princess did not begin till their seventh birthday or eighth year from conception when they were sent to the art-schools to receive instruction in the seventy-two arts comprising 3 R's, vernacular languages, fine-arts, sciences both physical and military. The Jainas included the Vedas and the Vedangas in the art-curricula of the monasteries. In some cases as in Vinita (Mod Oudli) in the family of Rṣabha the young princes and the princesses received their education in the arts and the sciences at the palace from Bharata the son of Rṣabha, the Lord of Vinitā

It is clear that the female education in Jaina India was more scientific, practical, and efficient than the so called female education of modern civilization. This is merely a perverted type of male education. That was a genuine type of mental discipline meant to secure a practical purpose, calculated to make women real and solid builders of civilization and culture. A comparative glance at the achievements of each type will convince anybody of the truth of our assertion.

The princes also received their education in the Jaina monasteries in the seventy-two arts as a preparation for their royal duties. We already noticed how prince Āma of Kanouj, son of King Yaśovarman received his education in the seventy-two arts along with Bappa Bhatti from Siddhasena at Moderapura in the kingdom of Guzerat. The Jaina fathers in the west and in the south of India captured the educational control of the princes as a measure of increasing their influence

and power in the current politics of the day. In this object they succeeded pre-eminently.

The Art school quite independent of the monasteries imparted instruction to princes and other lay scholars in the seventy two arts. The curricula in the art schools were carefully organized on sound psychological and sociological basis and the teaching in the school was vitally related to the realities of life.

The state also co-operated with the art-school in imparting instruction to its alumni. Especially in the education of the princes the supervision of the State is clearly perceptible. We learn from the

Romantic Legend of Śākya Buddha how king Śuddhodana the father of Lord Buddha held formal conference with his ministers and how in consultation with them he appointed specialists—Viśvamitra to train young Siddhartha in *g R s* and fine arts and Kāntadeva to train the young prince in physical and military sciences. For physical and military training especially prepared spacious fields were set up in the suburbs of cities for practical training. The group and individual instructions were known. The physical and military education preceded the academic and the fine art classes in the art school. Special training-grounds for horse riding must have been used as it is definitely learned from the Jaina literature. The education of the princes was based on sound psychological principles and proper balance was maintained between the mind and the body and both the theoretical and the practical education was carried on simultaneously. Sometimes the students of military sciences made demonstration of their skill in the use of the various implements of warfare. This resembles the modern performance test as demanded of applicants for admission into vocational or trade schools.

The influence of the State in the education of the prince was especially felt in the education of the adult king. Thus king Kumārāpala of Guzerat who had a chequered career hired a private tutor to train him in his palace after dinner. Gradually he mastered the *g R s* literatures, politics and other sciences and arts demanded of a king.

The Art-school as remarked before existed in all the important cities, towns and in distant regions of the Indian peninsula. It is a very ancient institution incidentally referred to by Manu and Bṛhaspati as an educational institution meant for the non Brahmins. But

gradually it came to be a popular institution attended even by Brahmin scholars, for we have ample evidences in the Kathāsarit sāgara to prove that the Brahmins excelled others in fine arts and military sciences. We learn from the Mahābhārata also that Dronācārya was thoroughly versed in the military sciences

The contribution of the Jaina fathers to geography was immense as we noticed before. Their knowledge of geography was sound judged by the standard of those days and they very well realized the influence of geographical factors on the origin of vocations—a fact which is very modern. In our lecture on vocational education of the Jainas we tried to trace the influence of the geographical factors, viz location, mountains and reliefs, water—inland bodies of water and oceanic water, soil, climate, minerals and transportation system on the origin of vocations. We have discovered the influence of the geographical factors on various vocations to be inseparable. Vocations differ in diverse regions because they are conditioned by the geographical factors. Thus vocations in the plains are bound to be quite different from those of the hilly regions. The vocations on the coastal cities are again different from those in the inland cities.

Next we discussed the application of psychological principles to vocational selection. In ancient times caste system was the criterion of vocational and educational selections. The individual was made subservient to the static society. Gradually and steadily as a result of agitation made by the Buddhists and Jainas the antiquated practice was supplanted by sound psychological basis of vocational and educational guidance. Systematic vocational guidance in consultation with the parents, citizens and the city-supervisors of the morals of youths was made. No vocation was forced upon the unwilling mind. The parents made a careful survey of different vocations—their merits and demerits, their demand upon the native and the specific abilities and on the physiology of their sons. The working conditions, future prospect, monetary advantages and other factors were carefully considered before selecting the vocations for their sons. Native and specific abilities were especially considered to fit the right vocations for the right candidates. Briefly speaking, to eliminate mal-adjustment or labour-turn-over, vocations and their programmes of studies were carefully selected on a sure psychological basis after a careful study of the man

and his vocation. This is a grand monument of the practical common foresight of our ancestors directed to the formulation of a sound scheme of education. Science and idealism here went hand in hand.

In vocational education the influence of the family, the church, the state, the school and industry—the five great institutions of society is clearly perceptible. These institutions especially the state and industry were chiefly instrumental in imparting vocational education to the mercantile communities, artisans, agriculturists and other workers in society. The state took a leading part in patronising vocational education. Assemblies of the merchants with departmental system and guild were organized subject to the general control of the state. These were autonomous bodies with the right to make their own by-laws and with a hierarchy of officers to supervise the vocational education of the students. The Art school also opened vocational classes. Vocational education was practically free and compulsory as we noticed in connection with our lecture on the subject. No scholar was allowed to drop out of the school before completion of the stipulated period. Its students like those of the Art schools received theoretical and practical education simultaneously. They worked in the factories, ranches or in other places of work both for practical experience and monetary gain and in the vocational class they received theoretical instruction on their selected occupations. Thus like the American Part Time Co-Operative schools, the students of the vocational classes received both the theoretical and practical training at the same time.

Thus work and instruction were closely correlated and the pupils in the mercantile and guild schools used to receive training in commerce, business, industry, technology, agriculture and in other vocations of life in an occupational environment.

The activities of these above mentioned four institutions excepting the family were closely interrelated. The state was instrumental in the support of the Jaina religion and education and the industry of the country which again added to the national wealth.

Next we discussed the influence of the transportation system on the religious and educational activities of the Jaina fathers, i.e. the principal routes followed by the Jaina fathers in their preaching tours and their consequent influence on the moral and mental life of the people. The debates held in the Jaina monasteries and the migration

of the Jaina fathers from the different Jaina monasteries to participate in them contributed to the dissemination of the religious principles. Finally we have touched very briefly on the contribution of the Jaina fathers to religion, philosophy, literatures and sciences.

With this brief survey of our nine lectures, we may safely conclude that during the Jaina period, centuries before the Christian era down to the fourteenth century A.D., the Jaina fathers were busily active in the spread of their religion and culture among the people. Their education and preachings were based upon sound educational psychology and the Jaina fathers were thoroughly acquainted with the child psychology, adolescent psychology and educational psychology and their whole education was based upon sound psychological principles. Our study reveals the following pedagogical principles touching upon all aspects of education which are astonishingly modern. Our survey has given us a significant picture of an ancient civilization.

1 It appeared in course of our lectures that the Jaina system of education was a thoroughly comprehensive one meant for making its recipients good citizens, sound churchmen, and efficient rulers of the future, fit for discharging their tasks. All the four great agencies of education operated with this great end in view.

2 Secular education was segregated from the religious though both the types of education were imparted in the Jaina monasteries.

3 Education was controlled by the Family, the Church, the State, the School and Industry all co-ordinating with one another for a common cause.

4 The Jaina Church had a business council to settle dispute with the state or any other constituent body. It had an academic council or assembly of the learned monks entrusted with the task of the reception of the wandering Arhats, arrangement of extension lectures etc. It had under jurisdiction of these two organizations a hierarchy of teachers and officers each with specific duties in teaching, preaching, in initiating the novices before the Assembly of the monks and in rehabilitating the morally pervert. Here the strict administrative principle of authority and responsibility were strictly adhered to and each teacher and officer had his own responsibility and authority, the violation of which was not tolerated.

5. It conferred academic degrees such as Paṇḍitā, Bahuśruta and

Doctorate (Bhṛṣṭa) upon the most successful and competent scholars. The 1st and the highest degree was conferred upon the thoroughly competent scholars noted for learning and originality in research.

6 The state also had a department of Education with the Superior Pandita as its head. This officer had the right even to expel a scholar from the country for a period of twelve years. It is also gathered from Buddhistic sources how the premier with his colleagues held a conference with King Śuddhodhana of Kapilavastu when summoned by him to select the best available teachers for the education of prince Siddhārtha. This proves that one of the ministers in the state was in charge of the portfolio of education in addition to his other responsibility much after the practice of modern governments. The state accorded its close co-operation to the great agencies of education by providing them with training-grounds for military exercise parks for recreation and so forth. Education was distinctly a concern of the state.

7 The Brahmanic and the Art schools flourished in the same city and the rigid practice of attending the former institution before admission into the latter was not universally followed by the twice born.

8 The Jaina fathers made their monasteries a cosmopolitan institution of learning offering instructions on the Vedas, the Angas, the Buddhistic Literature etc. thus making their seminaries the melting pots of culture.

9 Industry had Associations of its own. The merchants, the artisans and other workers were all organized under their own guilds which had their codes of ethics and bye laws subject to their general approval of the state. The merchants Association had jurisdiction over wider regions with various departments each under a specialist. The guilds according to Brhaspati must have supervisors. Sometimes commission was appointed by the king to assist the merchants.

10 The church, the school and industry enjoyed autonomy and the State intervened sparingly.

11 The Jaina educational systems as described in the Jaina literature were based on sound psychology. The Self and Society were the two fundamental basis upon which the entire educational curricula were based. The psychological factors included physical, emotional,

and mental and the curricula in the art-school or the art-courses in the Jaina monasteries were organized in such a way as to satisfy the physical urge of the young children of both the sexes. Physical education, military training, music and dancing were appropriate courses to take care of the motor activities so predominant in little children. The fine arts like painting and music which are eminently conducive to the development of the imaginative and emotional lives of their votaries were extensively utilized by the Jaina educators. We have given concrete examples of the practice in course of these lectures. This practice of imparting education with a view to the specific ability of the recipients was a sound one. It was followed by all the ancient authorities whether Hindu, Buddhist or Jaina. The Hindu practice is concretely illustrated in the case of Mālavikā, the heroine of a drama by Kālidāsa, reference to whom has already been made. The academic courses in the art-schools, comprehensive and perfect, as they were, supplied food to the mental appetite of advanced scholars. Briefly speaking the curricula were framed to fit them into the physical, mental and emotional traits of the scholars. Through an ideal curricula a proper balance between mind and body was maintained. This is evident from the very scheme of studies followed—a scheme of physical, mental and spiritual cultures.

12 Education—academic or vocational was never enforced upon the unwilling mind. Teaching was adjusted to the gradual growth of the mind, premium was placed upon native abilities and specific abilities and sex-bar was unknown and both the sexes pursued the same courses with specialization on the subject of their own choice. Performance test used to be administered before admitting students to military courses. In other words try-out courses were in vogue in Jaina and Buddhist India. The ancients knew full well the difference between general abilities and specific abilities and the curricula were adjusted according to this plan. All the seventy-two arts were not studied together. There must have been some kind of specialization even in those days of cosmopolitanism.

13 In the trade school the work and the instruction went on simultaneously thus each supplementing the other.

14 Adult education was in vogue in India as is evident from the writings of the Jaina fathers.

15 It was popular in this country among the people of all classes from the king to the humble folk

16 It included 3 R's literatures politics, classical languages of Brahmanic cultures and the eleven Angas of the Jains

17 The church the state and the schools all worked in harmony in educating the illiterate adults Extension lecture tours in connection with the Jaina church were organized to spread culture and learning among the mass of both sexes The state influence was especially felt in removing illiteracy even from the ruler

We have thus discussed with you gentlemen in the course of these ten short lectures hurriedly prepared some of the outstanding educational theories and practices that were in vogue in ancient India from Rṣabha to that of Hemacandra the last of the great Jaina scholars a prolific writer on various subjects—religious and secular

Any impartial critic will from the points enumerated above notice that all the fundamental educational aims and principles were based on those psychological principles which are most modern—and which are the ground work of modern European and American pedagogy It must be an agreeable surprise to see how our educational philosophy has been thoroughly assimilated by the Europeans and the Americans only to be re-exported to us through our learned pedagogues the cultural ambassadors of their *alma meters* Even superficial students know how the translation of the Indian classics—Sanskrit, Buddhistic and Jaina into European languages during the latter half of the eighteenth and the whole of the nineteenth centuries and onwards has placed the whole stock of the knowledge of our ancestors within the easy reach of the West. The East and the West have met together in the realm of culture in the field of thought. Into various branches of learning for good or evil each has influenced the other In the region of educational philosophy with which we are especially concerned in these lectures the westerners have borrowed a good deal from India directly and consciously and it is to be regretted even without acknowledgment of the obligation

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